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Mediators of Parental Status (Single or Both Parenting) and Academic Performance of Primary School Pupils in Ghana

Theresa Antwi^a

Abstract

This multivariate study investigated whether Parental Support, Teacher Support, and Academic Motivation mediate the relationship between Parental Status (i.e., children from single or both parents homes) and Academic Performance. The research design used for the study was a cross sectional survey using the quantitative approach. Data set from 250 primary school pupils from the Effutu Municipality were analysed using partial correlation and multiple regression analytical techniques. Among the study findings, that were when the effects of Parental Status were controlled for, Parental Support, Teacher Support, and Academic Motivation still related significantly to Academic Performance. Among the conclusions of the findings are that, whether the child was from a single or both parent home was not important with regard to his or her academic performance but rather it was the quality of support that the child gets from whoever is doing the parenting, teacher support and the child's own academic motivation that were important to determine the child's Academic Performance. The study also found that Parental Support was the best predictor of the pupils' Academic Performance out of the three factors including Teacher Support and Academic Motivation.

Keywords

Mediators, parental status, teacher support, academic motivation, academic performance

In many homes, children schooling may be affected by several factors irrespective of the child's parental status, that is whether the child is from single or both parent home. The socio-economic background of the parents and their perception and attitude toward schooling, the child's view about parents and parenting style may be among the factors that may accelerate or impede the child's performance in school. Besides, there are other mediating factors which are normally hidden but can enhance or impede the academic performance of the child. According to Sanders (1996), among these mediating factors, including parental support, teacher support, and achievement motivation among others. Whether a

child will do well at school or not does not depend on whether he or she is coming from a single or both parents home, but rather on the quality of care and support that the child gets.

Mediators according to Baron and Kenny (1986), and Sanders (1996), are variables that "affect the direction or strength of the relation between an independent or predictor variable and dependent or

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criterion variable". Sanders (1996) identified the factors that influence parental status and academic performance as parental support or involvements, teacher support and academic motivation.

Parental Support is defined as the degree to which parents are involved in and promote their children's education. It includes parents' visiting schools of their wards informally as well as during formal opportunities such as meetings with teachers or taking part in their children's education through classroom participation or includes parents own learning (Carpentier and Hall 2005). Thus the family, nonetheless, constitutes a critical source of capital for the educational endeavours of all children.

Desforges and Abouchaar (2003) explained parental involvement initiatives as "good" parenting in the home, including the provision of a secure and stable environment, intellectual stimulation, parental-child discussion, good models of constructive social and educational values and high aspirations relating to personal fulfilment and good citizenship; contact with schools to share information, participation in school events, participation in the work of the school, and participation in school governance.

Ginorio and Huston (2001) defined Teacher Support as the degree to which teachers listen to, encourage, and respect student views. Stanton-Salaza (1997) asserted that support from teachers and other adults at school becomes more important for the academic success of students from single parent and both parents homes, racial and ethnic minority backgrounds.

According to Santrock (2008) and Baron (2001), motivation refers to all phenomena which are involved in the stimulation of actions toward a particular objective where previously there was little or no movement toward those goals. Kalat (1999) also defined motivation as what activates and directs behaviour. Motivation directs and regulates behaviours. Once an organism is motivated, it

becomes directed and goal-oriented. It also makes the organisms behaviour purposeful and persistent in a specific direction. Simply put, motivation makes an organism not to move in haphazard manner.

Krien and Beller (1988), in a study conducted on educational attainment of children from single-parent families concluded that, children in non-intact families had less investment in their education because they had lower family incomes and lived in poor communities. According to them, children in non-intact families received less parental time and attention: Single-parent was likely to be working outside home and had less income to cater for the educational needs of their children. Again, a number of studies conducted by Downey (1994), Ho and Willms (1996), and Pong (1997) examined the repercussion of father absence on children and by consensus postulated that, the absence of the father (role model) could predispose the child to mal-adjustment, delinquency and poor academic performance. In addition, Zimilies and Lee (1991), in a study showed how family structure could affect student's school work. They compared students from three different types of families: families-intact, single-parent, and step families with respect to high school grades and educational persistence. Based on a sample of 13,532 from a national data set, they found that, differences among the three groups with regard to achievement test scores and high school grades were slightly but statistically significant. Students from both single-parent and step-families lagged behind those from intact families.

In another realm, research conducted by Desforges and Abouchaar (2003); Fan and Chen (2001) have shown that, the impact of parental involvement arises from parental values and educational aspirations that are continuously exhibited through parental enthusiasm and positive parenting. It also showed that while the effects of parental involvement, as manifest in the home, can be significant, they are influenced by a wide range of factors. In their study, they found that

parental involvement or support was only one of the factors which have impact on pupils' achievement and that great deal of the variation in pupils' achievement is outside of the schools' influence. Chao (1994), in his study with Chinese students on factors influencing children's academic performance, found that parental support has the highest influence on pupils academic performance followed by teacher support and academic motivation. However, peer support did not have any significant influence on pupil's academic performance.

Richman, Rosenfeld, and Bowen (1998) also found in their study on the factors influencing children's academic performance on African-American children, it revealed that, parental support was more important than teacher support, achievement motivation and peer support in creating positive school outcomes such as academic performance. Harris and Chrispeels (2006) also found in their study that parental support is the key role in raising educational standards of pupils and that the more involved and engaged parents are in the education of their children, the more likely their children are to perform better and succeed in life.

Brewster and Bowen (2004) also found in their study that teacher support significantly relates to academic performance in that when the level of pupils' perceptions of teacher support increased, mean levels of academic performance also increased beyond the influence of parental status. In addition Valenzuela (1999) found that perceived social support from teachers was associated with positive effect toward school in a sample of Mexican youth. Teacher Support may be more important for basic school pupils than for high school students, because high school students rely more heavily on peers as sources of support. Teacher Support may also be different for boys and girls. For instance, according to Fine (1986), teachers' interactions with boys typically include more disciplinary action and a fact that may lead boys to consider teachers less supportive. Finally, Fine found

out that social status may play a role. Students from poor and single parent families may perceive their teachers as less supportive than students from middle class and both parents' families because discrepancies between students' and teachers' experiences can make it harder to connect.

Fine and Rock (1997) were of the view that, increased teacher support benefits students to stay in school and graduate irrespective of their family structure (i.e., single or both parents' homes) and poverty status. Esposito (1999) established that the most important factor associated with children's school adjustment is the teacher/student relationship, the security of the teachers in the school as well as parents and school relationship contribute to the child's academic performance. He further indicated that when the level of perceived teacher support is high, the child's performance is good and when the perception is low, the child's performance is poor.

Some researchers, Pintrich (2000), Zimmerman (1998), and Baker, Kanan, and Al-Misnad (2008) found internal attribution for students to be positively correlated with achievement. That is, students who think they are personally responsible for their success have been found to spend more time on homework, try longer to solve problems, and get higher grades than students who believe things are beyond their personal control.

Perry and Penner (1990) also found that, poor academic performance was associated with external locus of control. However, a number of studies have found no such relationship. On the other hand, Zhicheng and Stephen (1999), and Barker et al. (2008) concluded in their study that being academically motivated, preferring internal attributions for academic outcomes, and having confidence in one's ability to do well in school do not directly result in good academic performance.

Some of the issues which have come out are contentious and call for investigation and logical conclusion. For instance, whereas others claim that

pupils from single parent home performed poorly than their counterparts from both parents home, other researchers also hold the view that whether a child will do well at school or not does not depend on whether he or she is coming from a single or both parents home but rather on the quality of care and support that the child gets from whoever is doing the parenting. These controversies urge researchers on for further investigation to arrive at verifiable conclusions and answers to these contentious issues will be provided through the study hypotheses on the Mediators of Parental Status and Academic Performance in the Effutu Municipality of Ghana.

STATEMENT OF THE PROBLEM

With the current increasing rate in divorce, single parenting, teen parenting and separation, it is important to identify factors that can mediate between single or both parenting and children's academic performance. Alhassan (2001) stated that, children's learning experiences differ as a result of such variables as parental support, emotional status and motivation. Poor academic performance of pupils in Ghanaian education system has been attributed to many factors by educationists, politicians and the government. Sometimes, teachers are the first to be accused when there is a fall in academic standard while nothing or very little is said about other factors such as perceived parental support and academic motivation.

In recent times, there has been a lot of initiative from the government to promote pupils or students' academic performance. In spite of all efforts by the government, school administrators, teachers, counsellors and parents, pupil's performance in schools continue to fall. There have been attempts to study the effects of single parenting and academic performance but these studies are bivariate in nature. That is they only look at two variables (Nketsia 2005; Astone and McLanathan 1991; Zimilies and Lee 1991). In their research they concluded that those

differences among the three groups of parents: single-parent, both parents, and step families with regard to achievement test scores and high school grades, were slightly but statistically significant. Pupils from both single-parent and step-families lagged behind those from intact families. However, findings from these bivariate studies are not realistic because the relationship between single or both parenting and pupils academic performance are not simple as these studies tend to make people believe. A few multivariate studies have suggested that whether a child will do well at school or not does not depend on whether he or she is from a single or both parents' home, but rather on the quality of care and support that the child gets from whoever is doing the parenting.

There exists a host of factors and variables that have been found to mediate between parental status and academic performance. The overwhelming majority of these studies, however, treated these variables from a one-dimensional rather than a multidimensional perspective. Furthermore, little or no focus has been expended on studying the relationship between the mediating factors of parental status and academic performance.

This controversial issue makes this research study pertinent to find out the extent to which these factors of parental status (single or both parenting) influence the academic performance of primary school pupils in the Effutu Municipality. In view of this situation, the main problem of this study is to investigate into the mediating factors of parental status (single or both parenting) and academic performance of primary school pupils in the Effutu Municipality.

THE PRESENT STUDY

The study aimed at investigating into the relationship between the mediators of parental status and pupil's academic performance. To determine the relative importance in the factors mediating between parental status and pupil's academic performance, and also

make recommendations to stakeholders of education and parents on measures needed to be taken to improve pupil's academic performance. In view of that, four main hypotheses were tested.

(1) When the effect of parental support is controlled for, parental status will not significantly relate to academic performance;

(2) When the effect of teacher support is controlled for, parental status will not significantly relate to academic performance;

(3) When the effect of achievement motivation is controlled for, parental status will not significantly relate to academic performance;

(4) There will be a relative importance in the factors mediating between parental status and academic performance.

METHOD

Participants

The sample size was 250 pupils (138 boys, 112 girls) comprising of 104 and 146 pupils from single and both parents homes respectively. Their ages were between 10 and 17 years. The statistical analysis was done with all the 250 pupils.

Procedure

The design of the present study was a cross-sectional survey design involving correlational analysis. The simple random sampling method was used in which two schools were chosen. After that, the simple random sampling method was again done to select the pupils. The simple random sample was used so that the findings can be generalised beyond the sample to the population. With this technique, numbers corresponding to the names of the sampling units were written on pieces of papers, put in a bowl, thoroughly mixed and one picked or selected after the other. The content was thoroughly mixed again by replacing the one picked back into the bowl to ensure that the

degree of probability or the chances are not reduced but maintained.

In total, there were five variables namely Parental Status, Parental Support, Teacher Support, Academic Motivation, and Academic Performance. From the five variables, Parental Support, Teacher Support, and Academic Motivation were mediators of parental status and academic performance. Parental Status was the independent variable while Academic Performance was the outcome or dependent variable. So the design involved four independent variables namely Parental Status, Parental Support, Teacher Support, and Academic Motivation while Academic Performance was dependent or outcome variable.

The set of questionnaires used for the present study was adapted from Sanders (1996) and Maya (2001). Their questionnaire was adapted to suit the area of interest of the researcher which was to tap the constructs of Parental Support, Teacher Support, and Academic Motivation. Because Sanders and Maya, developed their questionnaire for use with African-American subjects and reported good reliability values for Parental Support .76 and .72, Teacher Support .82 and .71, and Academic Motivation .71 and .81 respectively, it was necessary to assess for the construct validity and reliability of the questionnaire for use with Ghanaian students for reasons of cultural differences.

According to Ofori and Dampson (2011), the value of reliability is good at .5. After using it on the sample in the Primary Schools the cronbach alpha for the Parental Support, Teacher Support, and Achievement Motivation yielded an overall alpha (reliability) coefficient of .77, .73, and .69, respectively, indicating that the Parental Support subscale was highly reliable, Teacher Support subscale was very good and reliable, whereas the achievement Motivation was good and reliable. Statistical Package for Social Science (SPSS) 16th Version software was used to analyze the data.

Analysis

The data was first analysed using the Spearman correlation to test whether there were significant inter-correlations among the variables. Partial correlational analysis was also conducted to test the competing effects of the predictor variables. Multiple regressions were used to assess the relative importance of the variables.

RESULTS

Testing the Study Hypotheses

Before testing the main study hypotheses, a spearman correlation matrix of the variables involved in the present study was obtained using SPSS to assess the extent to which the variables inter-correlate. Table 1 shows the correlation matrix.

From Table 1, Parental Status does not correlate significantly (NS: Not Significant) with Standardised GPA ($\rho = -.064$, NS), Academic Motivation ($\rho = -.051$, NS), Teacher Support ($\rho = -.049$, NS), and Parental Support ($\rho = -.032$; NS). The results here would suggest that whether a pupil came from single or both-parents home has no relationship with his or her Academic Performance, Academic Motivation, Teacher Support, and Parental Support.

However, it was realized that Parental Support correlates significantly with Standardized GPA ($\rho = .955$, $p < .01$), Academic Motivation ($\rho = .898$, $p < .01$), and Teacher Support ($\rho = .918$, $p < .01$). This would suggest that the higher the level of Parental Support, the higher is the Academic Performance, Academic Motivation, and the level of Teacher Support.

It can also be seen in Table 1 that Teacher Support correlates highly with Standardized GPA ($\rho = .965$, $p < .01$) and Academic Motivation ($\rho = .953$, $p < .01$), while Academic Motivation significantly correlates with Standardized GPA ($\rho = .948$, $p < .01$). These results suggest that the higher the level

of Teacher Support, the higher the Academic Performance and Academic Motivation, while the higher is the Academic Motivation, the higher is the Academic Performance.

Because the bivariate correlations showed that there was no significant correlation between Parental Status and the rest of the study variables, it was felt that controlling for the effects of Parental Support, Teacher Support, and Academic Motivation in the relationship between Parental Status and Academic Performance was meaningless. Therefore, it was decided that it would be more meaningful to assess the extent to which Parental Status accounted for the relationship between Parental Support and Academic Performance. In other words, controlling for the effects of Parental Status in the relationship between Teacher Support and Academic Performance and also controlling for the effects of Parental Status in the relationship between Academic Motivation and Academic Performance.

Hypothesis 1:

When the effect of Parental Status is controlled for, Parental Support will significantly relate to Academic Performance.

To test for the first hypothesis, partial correlation was performed using SPSS and the Performance result of the test is shown in Table 2.

As shown in Table 2, the partial correlation between Parental Support and Academic Performance controlling for Parental Status was .945 with R^2 of .893. This suggests that Parental Support explained 89% of the variance in Academic Performance, even when controlling for the effects of Parental Status. As shown in Table 1, the correlation between Parental Support and Academic Performance was .955 with an R^2 of .912 which is 91%. This means that without controlling for Parental Status, Parental Support accounts for 91% of the variance in Academic Performance, but when the effects of Parental Status is controlled for, Parental Support accounts for 89%. This suggests that Parental Status only accounts for 2%

Table 1. Spearman Correlation Matrix of the Variables in the Study

	Standardized GPA	Academic Motivation	Teacher Support	Parental Support
Parental Status	-.064	-.051	-.049	-.032
Parental Support	.955**	.898**	.918**	
Teacher Support	.965**	.953**		
Academic Motivation	.948**			

Note: ** $P < .01$ (1-Tailed).

Table 2. Partial Correlation Between Parental Support and Pupils Standardised GPA Controlling for Parental Status

Control variable	Standardised GPA		
Parental Status	Parental Support	Correlation	.945
		Significance (1-tailed)	.000
		df	247

(i.e., 91%-89%) of the variance in Academic Performance explained by Parental support. This therefore means that Parental Status accounts for very little variance in the relationship between Parental Support and Academic Performance. In other words, Parental Support is a far better predictor of Academic Performance than Parental Status, suggesting that, it is not whether the child comes from a single or both-parents' home which is important with regard to his or her academic performance but rather the quality of support the child gets from whoever is doing the parenting that determines in the child's academic performance.

Hypothesis 2:

When the effect of Parental Status is controlled for, Teacher Support will still significantly relate to Academic Performance.

To test for the second hypothesis, partial correlation was conducted using SPSS, and the test results are shown in Table 3.

As shown in Table 3, the partial correlation between Teacher Support and Academic Performance when parental status was controlled for is .940 with an R^2 of .883 which is 88% indicating that when the effect of Parental Status is controlled for or taken into

account, teacher support still explains 88% of the variance in Academic Performance. As shown in Table 1, the correlation between Teacher Support and Academic Performance is .965 with an R^2 of .931 which is 93%, suggesting that Teacher Support directly explained 93% of the variance in Academic Performance. It therefore means that without controlling for Parental Status, Teacher Support accounts for 93% of the variance in Academic Performance, but when the effect of Parental Status is controlled for, Teacher Support accounts for 88%. This suggests that Parental Status only accounts for 5% (i.e., 93%-88%) of the variance in Academic Performance explained by teacher support. This therefore means that Parental Status accounted for little variance in the relationship between Teacher Support and Academic Performance. In other words, Teacher Support is a far better predictor of Academic Performance than Parental Status, suggesting that it is not whether a child comes from a single or both parent home which is important with regard to his or her academic performance, but rather the quality of support the child gets from his or her teacher that makes a difference in the child's academic performance.

Table 3. Partial Correlation of Teacher Support and Academic Performance Controlling for Parental Status

Control variable		Standardised GPA	
Parental Status	Teacher Support	Correlation	.940
		Significance (1-tailed)	.000
		df	247

Hypothesis 3:

When the effect of Parental Status is controlled for, Academic Motivation will significantly relate to Academic Performance.

The present study also tested the hypothesis that Academic Motivation will significantly predict Academic Performance even when the effect of Parental Status is controlled for, and the results are presented in Table 4.

Table 4 presents the results of the partial correlation of Academic Motivation and Academic Performance when Parental Status is controlled for. As shown in the table, the correlation between Academic Motivation and Academic Performance when controlling for Parental Status is .927 with an R^2 of .859 which is 86%. This therefore suggests that when Parental Status is controlled for, Academic Motivation explains 86% of the variance in Academic Performance. Also as shown in Table 1, the correlation between Academic Motivation and Academic Performance was .948 with an R^2 of .898 which is 90%. This therefore suggests that without controlling for Parental Status, Academic Motivation accounts for 90% of the variance in Academic Performance but when Parental Status was controlled for, the Academic Motivation loses only 4% (i.e., 90%-86%) of the variance in Academic Performance. This means that Parental Status only accounts for 4% of the 90% variance that Academic Motivation explains in Academic Performance which is not very much. Therefore, Academic Motivation relate highly to pupils' Academic Performance even when the effect of Parental Status is controlled for. In other

words, this result is consistent with the study hypothesis by suggesting that Academic Motivation is a far better predictor of Academic Performance than Parental Status.

Hypothesis 4:

There would be relative importance on the effects of Parental Support, Teacher Support, and Academic Motivation on pupil's Academic Performance.

Regression analysis using the hierarchical method was performed using SPSS to assess the relative contribution of Parental Support, Teacher Support, and Academic Motivation in the prediction of the extent to which these variables influence the Academic Performance of pupils. The hierarchical regression method was used to assess the relative importance of the variables, because most theories suggest that Parental Support is important in pupils' Academic Performance and also the partial correlation results of the present study support it. The results are shown in Table 5.

Table 5 shows the unstandardised (b) and standardized (Beta) regression coefficients, the multiple correlation coefficients (R) adjusted R^2 , R^2 change and the value of "t" and its associated p-value for each variable in the equation. In conducting the hierarchical regression analysis, Parental Support which had the highest partial correlation with Academic Performance ($r = .945$, $p < .000$) was first entered into the analysis and explained 89% of variance in Academic Performance $t = 11.811$, $p < .001$). Next, Teacher Support was then entered into the model as having the next highest correlation with Academic Performance ($r = .940$, $p < .000$) and it also

Table 4. Partial Correlation of Academic Motivation and Academic Performance Controlling for Parental Status

Control variable	Standardised GPA		
Parental Status	Academic Motivation	Correlation	.927
		Significance (1-tailed)	.000
		df	247

Table 5. Hierarchical Regression Results Predicting Academic Performance on Parental Support, Teacher Support, Academic Motivation, and Parental Status

Variable	B	Beta	R	R ²	R ² Change	t	Sig (t)
Step 1							
Constant	-4.114					-3.723	.000
Parental Support	8.279	.50			.893	11.811	.000
Teacher Support	4.683	.29			.035	4.535	.000
Academic Motivation	3.398	.21			.003	3.609	.000
Parental Status	-.643	-.020			.000	-1.207	.229
			.96	.93			

Note: $Y = b_0 + b_1 (X_1) + b_2 (X_2) + b_3 (X_3) \dots$

contributed to the prediction of pupils Academic Performance with an additional 3.5% of variance in Academic Performance ($t = 4.535, p < .001$). Finally, Academic Motivation entered the model and significantly contributed .3% to the model in explaining the variance in Academic Performance ($t = 3.609, p < .001$).

As shown in Table 5, the contribution of Parental Status to the variance in Academic Performance was not statistically significant at the .001 level. This suggests that Parental Status is not a good predictor of Academic Performance when the effects of Parental Support, Teacher Support and Academic Motivation are controlled for. Thus to predict the Academic Performance of a pupil, his or her Parental Support appears to be the best predictor of Academic Performance, followed by Teacher Support and finally by his or her Academic Motivation.

As shown in Table 5, Parental Support, Teacher Support, Academic Motivation and Parental Status collectively explained 93% (adjusted $R^2 = .93$) of the variance in Academic Performance. This would

suggest that the present regression model is a good predictor of pupils' Academic Performance.

Although, it would appear that in the model, Teacher Support ($R^2 \text{ change} = .035$) was a better predictor of pupils' Academic Performance than Academic Motivation ($R^2 \text{ change} = 0.003$), this interpretation is tentative as there appeared to be a violation of the assumption of multicollinearity. In other words, it is difficult to tell which one is actually making the impact. That is, the two are the same so one cannot differentiate the impact in the relationship between Teacher Support and Academic Motivation.

It appeared that Parental Support emerged as the best predictor of the extent to which it influences pupils' Academic Performance in the Effutu Municipality.

Testing the Goodness-Of-Fit of the Model

In Table 5, the theoretical model can be used to predict the Academic Performance of the pupils in the present study. The results of the regression analysis confirm that Parental Support, Teacher Support, and

Academic Motivation together, significantly improve the ability of the model to predict the Academic Performance of pupils. The regression equation for predicting Academic Performance can be done by using the general multiple regression equation, thus: $y = b_0 + b_1 (X_1) + b_2 (X_2) + b_3 (X_3)...$ Where the parameters $b_1, b_2, b_3...$ are the partial regression coefficients and the intercept b_0 is the regression constant.

Therefore, substituting the values from Table 5, the multiple regression equation of Academic Performance upon Parental Support, Teacher Support, Academic Motivation, and Parental Status is:

Academic Performance = $-4.114 + (8.279 * \text{Parental Support}) + (4.683 * \text{Teacher Support}) + (3.39 * \text{Academic Motivation}) + (-.643 * \text{Parental Status})$. To illustrate the predictive validity of the model, let us consider the data from respondent 13, who rated her Parental Support as 5 (strongly agree), Teacher Support as 5 (strongly agree), Academic Motivation as 5 (strongly agree), had a GPA of 77% and from both-parents' home which was coded 1. Substituting respondent 13's data into the regression equation, the results are shown below:

Thus, Academic Performance = $-4.114 + (8.279 * 5) + (4.683 * 5) + (3.398 * 5) + (-.643 * 1) = -4.114 + 41.395 + 23.415 + 16.99 - 0.643 = -4.114 + 81.8 - 0.643 = 77.043 = 77\%$

Also participant 1 who rated his level of Parental Support, Teacher Support, and Academic Motivation as 2's and 1's which were disagree and strongly disagree respectively and from both parents' home which was coded 1, will get a poorer results. Thus,

Academic Performance = $-4.114 + (8.279 * 2) + (4.683 * 2) + (3.398 * 1) + (-0.643 * 1) = -4.114 + 16.558 + 7.072 + 3.398 - 0.643 = -4.114 + 26.385 = 22.271 = 22\%$

Again, from the study, data from respondent 60 who rates his level of Parental Support 5, Teacher Support 5, and Academic Motivation 5 and from a single parent home which was coded 0 will also get

better results. Thus,

Academic Performance = $-4.114 + (8.279 * 5) + (4.6835 * 5) + (3.398 * 5) + (-0.643 * 0) = -4.114 + 41.395 + 2.415 + 16.99 + 0 = -4.114 + 81.1 = 76.986 = 77\%$

However, respondent 70, who rated his level of Parental Support, Teacher Support, and Academic Motivation as 2's and 1's which were disagree and strongly disagree respectively and from a single parent home which was coded 0, will get a poorer results.

Thus, Academic Performance = $-4.114 + (8.279 * 2) + (4.683 * 2) + (3.398 * 1) + (-0.643 * 0) = -4.114 + 16.558 + 7.072 + 3.398 + 0 = -4.114 + 27.028 = 22.914 = 23\%$

From the analysis, the model is not a bad predictor of Academic Performance at all, considering that the specifications that were put in the equation had come up with a girl and a boy in the data whose academic performance came close to the specifications. In other words, if a pupil says that he or she rates his or her level of Parental Support as 5, Teacher Support as 5, and Academic Motivation as 5, one can predict that his or her Academic Performance will be high or better and if the ratings are low such as Parental Support 2, Teacher Support 2, and Academic Motivation 1, one can predict that his or her Academic Performance will be low or poor.

To conclude, it can be said that the model is a good predictor of Academic Performance of primary school pupils in the Effutu Municipality.

DISCUSSION OF FINDINGS

The present findings that Parental Support is more important to a pupil's academic performance than whether he or she comes from a single or both parents' home is important since it contradicts many bivariate studies that claim that pupils from single parent homes perform poorly than their counterparts from both parents' homes (Astone and McLanathan 1991; Zimilies and Lee 1991; Singleman and Wojkewics

1993).

This present findings also demonstrate that bivariate studies are too simplistic and do not reflect the real world. In contrast, findings from multivariate studies, such as the present study can reveal the complex nature of the real world. The present findings have revealed that, it is not whether the child comes from a single or both parents home that is important to his or her academic performance, but rather the quality of the support he or she gets from whoever is doing the parenting. The present findings are consistent with that of Hosseler, Schmit, and Vesper (1999) who found that family structure is not an important determinant of pupils' academic performance but rather parental support and encouragement are.

Additionally, the current findings revealed that, Teacher Support influences pupils Academic Performance even when the effect of Parental Status is controlled for. This suggests that, the level of support the child gets from the teacher is more important to his or her academic performance than whether the child comes from a single or both parents' home.

The present study is consistent with that of Brewster and Bowen's (2004) study in which they found that Teacher Support significantly relates to academic performance and when the level of pupils' perceptions of Teacher Support increased, mean levels of academic performance also increased beyond the influence of Parental Status. Results from a study by Fine and Rock (1997) also confirm the present study's results that increased Teacher Support benefits all students; both male and female, parental status (i.e., single or both parents homes) and irrespective of the poverty status. The more the child perceives his or her Teacher Support the better his or her academic performance and vice versa. Esposito (1999) also established in his study that the most important factor associated with children's school adjustment is the teacher/pupil relationship and that the security of the teachers in the school contributes to the academic

performance of the pupil. Esposito again found that when the level of perceived Teacher Support was high, the child's performance was good and when the perceived Teacher Support was low, the child's performance was poor.

However, some studies have suggested that Parental Status has significant impact on the level of Teacher Support. For example, Fine (1986) found that students from poor and single-parent families perceived their teachers as less supportive than students from middle class and both parent families. Fine's bivariate study was not related to the pupils' academic performance and therefore his findings could be regarded as being too simplistic and might have been different if the relationship between Parental Status and Teacher Support had been related to academic performance in a multivariate design of the study. However, Fine's findings that some teachers discriminate in their level of support according to whether the child is from a single or both parents home is worrying although one may not know whether this discrimination impacts on the pupils' academic performance.

Thirdly, the results of the present study have provided support for the hypothesis that the higher the Academic Motivation on the part of a pupil, the better his or her academic performance irrespective of whether the pupil comes from single or both parents' home.

The present study findings demonstrate that motivation and aspirations on the part of parents and teachers alone cannot bring about pupils' academic performance. Therefore, the child's own motivation to learn seems more important than whether he or she comes from a single or both parents' homes. These findings are consistent with the findings of Pintrich (2000), Zimmerman (1998), and Baker et al. (2008). They reported that, students who think they are personally responsible for their success spend more time on homework, try longer to solve problems and perform better than their counterparts who believe

things are beyond their personal control.

Findings from the present study indicate that parental and teacher aspirations and expectations (external locus of control) and increase pupils' academic motivation eventually lead to better academic performance. But Perry and Penner (1990) reported in their findings that poor academic performance was associated with external locus of control. Perry and Penner's findings would seem to contradict the present study. However, Perry and Penner's findings might be one-dimensional measures of locus of control, neglecting the role of the environment and might not be based on a theoretical model of personality and actions.

The present findings support the humanistic and cognitive theories that stress the importance of intrinsic motivation in performance or achievement. It would appear that some pupils study more than others irrespective of whether they are from a single or both parents' homes, because they are internally motivated to achieve high standards in their work (intrinsic motivation).

Similarly, other pupils may study more than others, irrespective of their parental status because they want to make good grades or avoid parental disapproval (extrinsic motivation). Both intrinsic and extrinsic motivators would make pupils believe that they are doing something because of their own or external forces. This is so because in the Ghanaian culture, children at this level obey or listen to their parents and teachers and therefore such external forces may serve as motivators for studying. The pupils' academic outcome expectations and their academic beliefs about whether they are responsible for their own learning or not seem more important than whether they are from single or both parents' homes.

Finally, the results of the hierarchical regression of pupil's academic performance on Parental Support, Teacher Support and Academic Motivation indicated that although all the three factors had significant influences, the strongest direct influence on pupil's

achievement was from Parental Support, followed by Teacher Support and then Academic Motivation. These findings may be understood through the perspectives of parental socialisation and involvement and teachers' role expectations and as well as individual differences in relationships with pupils' level of academic motivation.

Considering that parents are respected in Ghanaian culture and that they frequently monitor their children's behaviour and achievement outcomes, it is reasonable to find Parental Support exerting the strongest effect on pupils' academic performance. It is also reasonable to suggest that in many ways Parental Support in the Ghanaian context may play two roles; that of supporting the children and also serving as an extrinsic motivator.

Although the influence of Teacher Support on academic performance was not as strong as that of Parental Support, the fact that was significant suggests that similar to parental influence in the Ghanaian culture, teachers are highly respected by children and that they frequently interact with pupils during each school day, and seems reasonable to find Teacher Support exerting the next strongest effect on pupils' academic performance. The present findings demonstrate the importance of teachers in the learning of pupils' within the school environment. In this case, teachers may also provide both support and extrinsic motivation for the pupils to learn. This is important because the present findings suggest that, Teacher Support has more influence on pupils' learning than their motives to learn. In other words without Teachers Support the child's own motivation to learn might not be enough to bring about better academic performance.

Although, the present findings suggested that Academic Motivation exerted the least influence on the pupils' academic performance, it nevertheless had significant impact on the pupils' academic performance. The present findings demonstrate the multi-factorial nature of pupils' academic

performance and suggest that one factor alone cannot bring about pupils' academic performance. In this case, the child's own motivation to learn is also important. In the Ghanaian culture, most pupils find it difficult to learn new things on their own and what they have been taught, but those who try to encourage themselves in learning new things and what they have been taught perform better than those who are not motivated to learn Hayford (1998).

Summary of Findings

The research reveals the following findings: Whether a child comes from a single or both-parent home has no relationship with his or her Academic Performance, Academic Motivation, Teacher Support, and Parental Support. This is clearly shown in Table 5. As the table shows, Parental status does not correlate significantly (NS) with pupils Standardised GPA ($\rho = .064$; NS), Academic Motivation ($\rho = -.051$; NS), Teacher Support ($\rho = -.049$; NS) and Parental Support ($\rho = -.032$; NS).

From Table 1, Parental Support, Teacher Support, and Academic Motivation highly correlate significantly with pupils Standardized GPA. Parental Support ($\rho = .955$, $P < .01$), Teacher Support ($\rho = .965$, $p < .01$) and Academic Motivation ($\rho = .948$, $p < .01$). The realization is that the higher the level of Parental Support, Teacher Support, and Academic Motivation, the higher is the Academic Performance. It is evident that it is not whether a pupil comes from a single or both parents' home which is important with regard to his or her Academic Performance, but rather it is the quality of support the child's gets from whoever is doing the parenting, teacher support and the child's own academic motivation that determine the child's academic performance.

The findings further showed from the partial correlations that when the effects of Parental Status were controlled for, Parental Support, Teacher Support, and Academic Motivation still related significantly to academic performance. This is clearly

shown in Tables 2, Table 3, and Table 4 respectively. It is therefore evident that whether the child is coming from a single or both parents' home is not important with regard to his or her academic performance but rather it is the quality of support the child gets from whoever is doing the parenting, teacher support, and the child's own academic motivation that are important to his or her academic performance.

It was again revealed that Parental Support was the best predictor of the pupils' academic performance out of the three factors including Teacher Support and Academic Motivation.

CONCLUSIONS

It is very clear from the study that, for the pupils from the Effutu Municipality Parental Support, Teacher Support, and Academic Motivation are contributory factors to their academic performance. Among the study findings that were when the effects of Parental Status were controlled for, Parental Support, Teacher Support, and Academic Motivation still related significantly to Academic Performance. Among the conclusions of the findings, are that whether the child was from a single or both parent home was not important with regard to his or her academic performance but rather it was the quality of support the child gets from whoever is doing the parenting, teacher support and the child's own academic motivation that were important to determine the child's Academic Performance. The study also found that Parental Support was the best predictor of the pupils' Academic Performance out of the three factors including Teacher Support and Academic Motivation.

In the regression analyses, Parental Support came out as the best predictor and explained 89% of the variance in academic performance. Although Parental Support was the best predictor, the multiple regression analysis also suggested that Teacher Support and Academic Motivation are also important factors contributing to the child's academic performance. As

discussed earlier, the findings from the present study demonstrate the usefulness of employing multivariate designs in the study of an area as complex as academic performance. Although one study alone cannot capture all the factors that bring about pupils' academic performance, the findings from the present study provide us with one of the models upon which interventions designed to improve pupils' academic performance can be based.

Limitations of the Study

Notwithstanding the above recommendations, the following study limitations should be borne in mind when interpreting the present study's findings.

(1) The sample might have been biased with regard to age as 63.2% of the sample was aged between 13-15 years. This could have affected the non-significant results obtained for parental status. This is because pupils at this age may have more self-care-skills than those who are 10-12 years and may not feel the effects of single parenting. Therefore the findings that Parental Status is a poor mediator of Parental Support, Teacher Support, and Academic Motivation might be related only to this age group of pupils;

(2) Although the regression model for the study was a good predictor of academic performance, the hierarchical method of entering the variables into the equation means that the variable that enters first, tends to account for more variance than subsequent variables that enter afterwards. Therefore, the present results that Parental Support was the most important (in relation to teacher support and academic motivation) influencing pupils' academic performance, might be due to the fact that it was the first variable that was entered into the equation and therefore the present results should be interpreted with caution.

Implications and Recommendations

The results of this investigation have implications for promoting Parental Support, Teacher Support, and

Achievement Motivation practices to benefit pupils' achievement behaviours. Given the present study's findings that Parental Support, Teacher Support, and Achievement Motivation tend to play a prominent role in pupils' academic performance and behaviour, it is important that parents and teachers work together to support pupils academic endeavours.

The study indicated that a focus on support processes such as Parental Support can positively or negatively influence pupils' academic performance. The present findings also suggest that it is not whether the child comes from a single or both parents home that is important regarding to his or her academic performance but rather the quality of support the child gets from whoever is doing the parenting. Therefore the common notion that children from single parent homes are at-risk academically should be discouraged.

Schools should encourage communication between parents and teachers such as having regular Parent Teacher Association meetings. Another way to help parents feel genuinely wanted and welcomed is to establish parents' advisory groups or School Management Committees for parents to get more involved in their children's education. Again, counsellors can provide parents with guidance and counselling information to assist them in supporting their children's academic endeavours. Parents can be taught better ways of encouraging and motivating their children to achieve academic excellence by adopting academically-oriented behaviour.

Parents should be made to realise that, another means of support for their children to attain a higher academic performance is to provide the relevant textbooks, supplementary readers and other reading materials to aid their children's learning. One important revelation of the study suggests that parents who support their children through the provision of their children's basic school needs such as school uniform, school bag, pair of shoes or sandals, exercise books, pencils, rulers, and pens tends to have their children performing creditably in their academic

work.

It is also observed from the study that parents whose children are performing better academically interact frequently with their children's teacher(s). Interactions with teachers enable the parents to know what problems their children are encountering in school, and what could be done to deal with such problems. It would also put the pupils or children on the alert and help them to study in school because they would not know when their parents would come and inquire about their performances in school. This would help to make their children's performance improved.

The findings also have implication for teachers and head teachers. The findings of the present study indicated that pupils with lesser teacher support performed poorly. Therefore teachers should avoid using corporal punishment when low achievers perform poorly in class but rather motivate and protect them.

The availability and use of teaching and learning materials affect the effectiveness of a teacher's lessons. Ansubel (1993) also stated that young children are capable of understanding abstract ideas when they are provided with sufficient materials and concrete experiences with the phenomenon that they are to understand. Therefore, policymakers should try as much as possible to provide teaching and learning materials to the schools. The Ghana Education Service (GES) and the Ministry of Education (MOE) should embark on regular and periodic in-service training (INSET) for teachers, head teachers, and circuit supervisors to up-grade their knowledge on the handling of educational psychological, emotional and social problems of learners in basic schools. Circuit supervisors should strengthen their supervisory role to ensure that teachers prepare up-to-date lesson notes and also ensure that heads are supervising teachers properly.

Furthermore, studies have also shown that schools with smaller class sizes perform better academically

than schools with larger class sizes. Kraft (1994), in his study of the ideal class size and its effects on effective teaching and learning in Ghana concluded that class sizes above 40 have negative effects on pupils' achievements. Asiedu-Akrofi (1978) indicated that since children have differences in motivation, interests, abilities and they also differ in health, personal and social adjustment and creativity, generally, good teaching is best done in classes with smaller numbers that allow for individual attention. Therefore, the Ministry of Education and the Ghana Education Service should put in place, proper educational policies and structures so that each class will not be more than 40 pupils for a teacher to handle. By doing so, teachers can handle their pupils accordingly.

The findings also have implications for the child's academic motivation. It appears that pupils with high level of academic motivation perform better than those whose levels of motivation are low. Pupils who are not academically motivated always need motivation and reinforcement to be able to learn. Therefore, it is recommended that pupils should be encouraged to acquire self-determination, curiosity, challenge, effort, and self-regulatory learning in whatever they do. Pupils should again be given some choice in the activities they want to engage in and also take personal responsibility for their behaviours including reaching the goal they set. By doing so, pupils will develop the habit of self-determination and actualisation which will help them spend more time on homework, try longer to solve problems, and become personally responsible for their success. In other words, the more an individual is performing school activities out of choice and pleasure, the greater the depth of processing, retention, integration, generalisation of knowledge and hence, better academic achievement. There should also be sense of belongingness, feeling of safety, teacher and parental aspirations so as to motivate pupils by creating a culture that supports rewarding effort and

achievement.

It is hoped that if these recommendations are considered for implementation by parents, teachers, head teachers, counsellors, educational and curriculum planners, and administrators, conditions would be considerably modified if not eradicated entirely and in the course of time, academic performance of pupils would be improved to bring about positive change.

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Aggressive Behaviour During Breaks as a Manifestation of Different Types of Culture at School

Marzanna Farnicka^a

Abstract

The aim of this article is to analyse aggressive behaviour of pupils during school breaks. The main emphasis has been put on the importance of teachers' expectations concerning behaviour violating norms. The role of these expectations as predictors of pro-social and anti-social behaviour has been analysed. The research is based on the assumption that every culture develops specific benchmarks in reference to which people judge various social phenomena. Creation of an individual conception of oneself and making a plan for one's life is based, to some extent, on social values which constitute the crucial element of every culture. The hypothesis to be verified in this study was the presence of a significant link between the occurrence of anti-social and pro-social behaviour and the adopted axiological assumptions concerning students and their behaviour. The subjects of the study were students and teachers from 18 schools representing three types of culture and three educational levels (primary, lower secondary, and upper secondary). The total number of 1,212 students were observed (Goldsmith's Observational Questionnaire), and 36 teachers were interviewed. The results indicate a link between the adopted school culture and teachers' functioning, and open perspectives of further research on the connection between the values in school curricula and the occurrence of behaviour violating social norms and bounds.

Keywords

Aggression, social behaviour, school, school culture, values in education

A link between the school culture variables and violent behaviour has been described by Melzer, Schubarth, and Ehninger (2004), Tillman et al. (1999), and Steffgen (2004). Melzer, Schubarth, and Ehninger (2004) have presented a comprehensive socio-ecological model. The researchers working with Melzer et al. (2004) have found that the indicators of a school's culture are: the quality of the process of teaching (the level of teachers' skills, e.g., supportive, social, didactic skills, educational goals, and orientations) and the socio ecological environment (such as social network, social climate, class cohesion, functional goals, situation of devaluation, punishment,

moral standards, and students' well-being). Teachers' and students' personal qualities should also be taken into consideration as elements conditioning the functioning of a school.

Differences in perception of behaviour are particularly pronounced toward violent behaviour. The notion of perception refers to a complex process

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involving observation accompanied by evaluation of the event observed. In this paper the word perception is interpreted in the sense of social perception. Example of how our perception of development can be used in practice is the perception of violence in school. An interesting point is the moment when violence starts to be recognized as such. Quite often there is a triggering event releasing violent behaviour, and prior to this event aggressive or humiliating behaviour is treated as manifestation of independence or a specific range of behaviour. Once violence has been recognised, an attempt is made to identify the reasons leading to it. Here are some examples of the commonly made attributions: Aggression is a developmental and normal phenomenon, violence has always existed at schools and it teaches us social order, what happens at school is the effect of upbringing at home, television and computer games are to blame, etc. Obviously, specific attribution (perception of the reasons) of a given behaviour shapes further behaviour and reaction of the teacher. Here are some examples of teachers' reactions: They will deal with it, the teacher should not intervene yet, or a specialist should take care of this, I will report this to the child's parents, etc.

The aim of correction of aggressive behaviour is to stimulate proper cooperation in a given social group (class). The key mechanism used to understand the genesis and to correct problems is learning (Bandura 1986). It is assumed that the crucial role (Tyszkowa 1986) in social learning approach, the most significant factor is not the pupil's age or sex, but the way of influencing them. On the basis of this assumption, different tools have been created within the framework of the theory of social learning and conditioning (Bandura 1986). Thus, when teachers with their own perception of development, face unacceptable behaviour, they construct a model of desirable behaviour and start implementing it to achieve expected changes, followed by better and higher level of the students' development.

Another possible approach to disorders in

behaviour is the assumption that multi-directional and potential changes are possible. It is assumed that the process of changes is flexible and selective. They are associated with adapting to specific requirements in a given time or in a given culture, and can lead to different effects. In literature, the concept of potentiality has been described by Wygotski (1978) and Erikson (1980).

MODEL OF STUDY

According to the social learning approach, aggressive behaviour can be treated as the effect of the development of a given function. If so, at first the child's biography and activity should be analysed, and next, specific actions ought to be taken, i.e., appropriate conditions for the child's development should be created. In this approach, the teacher takes into account the children's goals and values which they realize in their actions.

In the conditions of various social, cultural, and economic changes, the question of change in human functioning has been discussed by Straś-Romanowska (1997). She described three cultural tendencies in thinking about human beings, human development, and the relation—I vs. the world, which correspond to specific questions and methods used to answer them. The first perspective can be called a collectivistic one. An individual is treated as a member of a given society. The problems analysed in this approach are adaptation of an individual to changing cultural conditions, social identity, and a sense of psychological security. The second tendency in thinking about human beings and human development is an individualistic perspective. The most important issues in this approach are: human beings, their freedom, dignity, expression, and realizations of dreams. The questions asked in this area concern pragmatism, awareness of one's choices and experiences. Answers include concepts such as: self-knowledge, self-esteem, identity, placing control,

orientation, expression, personal attributions, and self-actualization. Finally, there is a community perspective, based on non-conservative and axiological approach. The relation—I vs. the world is treated symmetrically and perceived as a coherent whole. The concepts stressed in this approach are a sense of purpose, dignity, universal values, and overcoming limitations by an individual set in a given culture. Philosophy of dialogue and phenomenological approach play important roles. Responsibilities for one's own life, for other people's life, and for the future of the world are also significant.

Contemporary studies of human development indicate another, the fourth option which can be called a compromise. The studies reinterpret and combine classic approaches. Different cultures have one common link. In each of the culture types, in the perception fits members, the adults are the ones who are in power (e.g., teachers or parents). They are the bench mark for other individuals and they decide in an arbitrary way how to manage events, information, younger generations behaviour, how to react to their behaviour, e.g., whether the goal of education should be changed, whether a new group should be involved in the system of well-known structures, and given specific rights, privileges, or restrictions. The future visions and expectations are also shaped by the adults. They are responsible for education and in the systems of education made by them (adults), the pupils are influenced in specific ways. Other members of society are subject to specific processes and methods of influence, adopted in a given framework of structures.

The above analysis can be the basis for the search and identification of indicators of changes in culture or indicators of stabilization. In this context, it is worth analysing the post-figurative type of culture proposed by Mead (1978). It can be seen as an equivalent to the community approach, proposed by Straś-Romanowska (1997), or as a new, more radical phenomenon.

If we treat a school as a system in which different

approaches to education are represented, we can recognize behaviour or methods characteristic of the approaches proposed by Straś-Romanowska (1997) and Mead (1978). Thus, we can obtain answers to the following questions: Which model does a given school support? Which direction of changes is expected? What does the school prepare its students for? The answers to the questions often indicate the areas of apparent and real influence which is the basis of each educational activity (see Table 1).

The above compilation of approaches and methods of work has formed the basis for a study aiming at finding models of correcting behaviour at schools.

This study was under taken into account that everyone has a specific system of knowledge about human nature and mechanisms of human behaviour change, and everyone has a different perception of the world and interprets events in their life in a different way. The goal of the study was to find out how different approaches to the functioning of school affect it in respect of aggressive behaviour. Assumed differences were studied in different types of schools (primary, lower secondary schools, and secondary schools), and on three levels: values—by means of analysis of documents (the schools' statutes); management—by means of conversations with head teachers and school pedagogues; and observation—by means of Goldsmith's Observational Questionnaire of Aggressive Behaviour, designed by Morawski (2001). On the basis of available literature about the role of teachers' and students' expectations (Hanif and Smith 2010; Kuklinski and Weinstein 2000; Manger 2006), it was assumed that there would be a link between the type of school and the occurrence of pro-social and anti-social behaviour.

STUDY

The study was conducted in 2010. Eighteen schools from the area of Zielona Góra were chosen for the

Table 1. Preferred Goals and Methods of Influence at a School as an Institution

Approach type	Range of interest	Goal of education	Preferred methods of work
Collectivistic	Concentration on requirements and expectations of authorities, external evaluation	Obtaining appropriate behaviour; sense of security seen as a value	Somatic and pharmacological therapy, e.g., ADHD (attention deficit hyperactivity disorder), external treatment; help in solving emotional conflicts and problems in school, system activity, i.e., socio-therapeutic classes
Individualistic	Searching for changes and novelty, relativity	Observation and diagnosis of potential; individualism and autonomy	Supporting children's individuality, development of their talents, creating optimal conditions for development, searching for new methods of solving problems
Community	Respecting otherness, referring behaviour to values	Shaping system of moral and absolute values: being good, responsibility, love	Change in the system of authorities, indicating positive models and possibilities of behaviour and activity, solving problems based on values accepted by a given group

study: six primary schools, six intermediate schools, and six high schools. Schools on a given educational level had different forms of organization. One indicator of differences was a size of school: large (over 100 students) and small (below 100 students). Another indicator was the principles in its statute concerning development of humanistic attitude. The principles taken into consideration were qualified by competent judges (trained pedagogues) as collectivistic, individualistic, and community.

Procedure

The procedure included observation of the students' behaviour during breaks: short ones (10 minutes) and long ones (15-20 minutes), which was conducted by two trained observers; conversations with the headmasters and teachers. The variables were: the number of observed aggressive and pro-social behaviour in a given time period, the number of students and the areas requiring work from the perspective of the observing adults.

INSTRUMENT

Goldsmith's Observational Questionnaire of Aggressive Behaviour (Morawski 2001) was used in the study. Eight categories of behaviour were

distinguished in the questionnaire (six anti-social and two pro-social). The first category includes individual abreactions expressed as cursing, complaining, slamming doors, and shouting. The second one is violating boundaries in social situations expressed as slander, maliciousness, ridiculing, threatening, or non-verbal provocations. The third category is physical violation of boundaries, such as jostling, boxing, overturning, slapping, kicking, strangling, and scratching. The fourth category concerns anti-social behaviour against somebody else's property, e.g., kicking bags, walls, desks, rubbish bins, throwing litter about. The fifth category involves self-aggressive behaviour, such as hitting hands or head on the wall; and the sixth—isolation, i.e., avoiding contact, staying away from or leaving one's group. Two categories of pro-social behaviour were distinguished. The first one concerns helping other people, e.g., with carrying their bags, sharing one's food, or lending one's note books; the second one—pro-social attitude to property, e.g., clearing out bags, cleaning desks, or picking up rubbish.

The second instrument was a questionnaire for teachers developed by us. The teachers were questioned about the reasons for aggression, experiences, and ways to solve the problems related to aggressive behaviour.

THE STUDIED GROUP

The subjects of the study were 36 teachers and 1,212 students (see Table 2). The schools chosen for the study were deliberately different in respect of their statutory educational goals. The aim was to find out schools with most different educational goals and approaches. Three levels of education were represented in the study: primary, lower secondary, and upper-secondary. On each level, different educational approaches were assumed: Social schools followed the community approach; private and therapeutic schools—individualistic approach; and public schools—the collectivistic approach.

DATA ANALYSIS

The study revealed that regardless of the type of declared educational system and the presence of teachers, the patterns of behaviour violating social norms were noticed. However, the qualitative analysis showed that in different types of schools, students presented different patterns of behaviour. In alternative schools, the most common reactions were complaining and shouting, whereas in public schools, they also included cursing. There were also differences concerning violation of social norms. In different types of primary and lower secondary schools, different kinds of ridiculing and threatening were noticed. In public schools, students violated each other's boundaries; in alternative schools with collectivistic approach, threatening and ridiculing were forms of disciplining used by teachers. A correlation was found between the type of school and the number of pro-social, self-aggressive, and isolating events. The students from alternative schools expressed fewer self-aggressive behaviour patterns (34 cases) than those from schools with vague educational goals (78 cases). However, differences in the number of students observed should be taken into account. The analysis of variation of the behaviour patterns studied did not reveal statistically significant differences (Anova Oneway analysis $df = 5$, $F = .754$, $alpha = .543$). A

different tendency was noted as far as isolation events are concerned. Students from alternative schools expressed fewer behaviour patterns such as fighting, hitting cabinets, or isolation (eight in alternative schools and 16 in public schools). Nevertheless, statistical analysis again did not show the differences to be statistically significant (anova, oneway, $df = 5$, $F = 8$, $alpha = .63$) (see Table 3). The analysis of results collected for students on different educational levels revealed a significant difference in aggressive behaviour against property.

CORRELATIONS BETWEEN DIFFERENT TYPES OF AGGRESSIVE BEHAVIOUR

The results indicate a relation between individual abreactions (shouting, slamming doors, quick gestures, kicking, and jumping) with isolating behaviour ($r \text{ Pearson} = .828$, $p = .05$). It means that people who expressed this type of behaviour usually did it in isolation and without any social audience. It might mean that individual abreaction is a way of handling tension, which does not have to provoke aggressive behaviour and is not threatening (if expressed in appropriate space). Another surprising link observed concerned the pupils who violated boundaries in social situations (insulting, ridiculing, and humiliating). The pupils also violated physical boundaries ($r \text{ Pearson} = .895$, $p = .05$), showed isolating behaviour ($r \text{ Pearson} = .812$, $p = .05$), and expressed pro-social behaviour toward property (picking rubbish, arranging things, chairs, closing windows, etc., $r \text{ Pearson} = .991$, $p = .01$). Pro-social behaviour concerning protection of property was accompanied by behaviour violating boundaries in social situations ($r \text{ Pearson} = .991$, $p = .01$) and violating physical boundaries ($r \text{ Pearson} = .938$, $p = .01$). The presented results lead to a hypothesis that pro-social behaviours such as protection of property might be linked to the behaviours violating other people's boundaries in social situations. Further study is needed to establish the conditions leading to such

Table 2. The Studied Group

Type of school/Level of school	Primary	Lower secondary school	Upper secondary school
Public/Collectivistic	212 (46.92%)	180 (42.86 %)	180 (52.94%)
Private/Individualistic	120 (26.54%)	120 (28.57%)	80 (23.53%)
Social/Community	120 (26.54%)	120 (28.57%)	80 (23.53%)
Total	452 (100%)	420 (100%)	340 (100%)

Table 3. Aggressive Behaviour in Different Types of School and Levels of Education (Anova, Oneway)

Type of behaviour	Type of school			Level of education		
	<i>df</i>	<i>F</i>	α	<i>df</i>	<i>F</i>	<i>A</i>
Individual abreaction	5	5.731	0.094	5	0.725	0.442
Violating someone else's boundaries	5	5.145	0.11	5	0.72	0.444
Violating physical boundaries	5	2.1	0.27	5	1.044	0.365
Behaviour against property	5	0.663	0.577	5	7.81	0.049
Isolation	5	8.000	0.063	5	0.456	0.687.
Self-aggressive behaviour	5	0.754	0.543	5	1.528	0.284
Pro-social behaviour concerning property	5	3.500	0.164	5	1.0	0.374
Pro-social behaviour concerning people	5	0.576	0.614	5	0.029	0.872

behaviour and the particular types of situations in which it is revealed.

Differences Concerning Time

Observations of acts of aggressive behaviour were performed during two 10-minute breaks and one 20-minute break. The number of aggressive behaviour as a function of time was noted to check if the number of such aggressive events declines with time of break (pupils release their stress) or quite contrary if their number increases with time of break or if the time of break is irrelevant. Observation of the pupils' behaviour during short and long breaks revealed that the number of aggressive acts classified as individual abreactions or behaviour against property changed in time in a relevant way ($t = -2.809$, $df = 5$, $p = .038$ —individual abreactions, and $t = -3.958$, $df = 5$, $p = .011$ —aggressive behaviour toward property). A similar tendency was noticed for isolating behaviour events ($t = -2.539$, $df = 5$, $p = .052$). The number of instances of individual abreactions decreased with

time, while the number of aggressive acts increased toward property and violating boundaries in social situations (see Table 4).

THE ATTITUDE OF TEACHERS

The areas of work and goals set by school pedagogues were different in the schools studied. In large schools with vague educational goals, the teachers concentrated on correcting students' behaviour, whereas in alternative schools they focused on developing relations between students and teachers, and on students' individual work (see Table 5). It was also noticed that teachers from collectivistic schools at each level reacted and intervened during breaks. Such responses of the teachers were not noticed in traditional and individualistic schools. What is interesting, teachers from individualistic schools noticed inappropriate behaviour, consult specialists, but did not intervene themselves in the situations of conflict or violating boundaries.

Table 4. Change of Behaviour in Time

Behaviour	Average difference	<i>t</i>	<i>df</i>	Relevance
Abreactions	-15.5	-2.809	5	0.038
Violating boundaries in social situations	20.5	-2.227	5	0.076
Against property	6.177	-1.99	5	0.103
Violating physical boundaries	22.912	-3.958	5	0.011
Isolating	-2.33	-2.539	5	0.052
Self-aggressive	-2.17	-1.698	5	0.150
Pro-social concerning property	0.8	-2.138	4	0.099
Pro-social concerning other people	1.83	-2.101	5	0.09

Table 5. Work Methods Based on Interviews With School Pedagogues in Different Types of Schools

Educational goal/ Level of school	Collectivistic	Individualistic	Vague/Unclear
Primary	Developing relations among students, teachers, and individual work, discussing and studying the meaning of behaviour; intervene in social situations	Developing relations among students, teachers, and individual work, discussing and studying the meaning of behaviour	Correcting behaviour, clear system of punishments and rewards
Lower secondary	Fast reactions in contacts among children, teachers, and parents then specialist, intervene in social situations every day	Fast reactions in contacts among children, teachers, and parents then specialist	Fast reaction and contact: child-teacher-parent
Secondary	Conversations with parents and students, immediate handling of problematic situations, noticing problems in the realm of body and soul	Small number of students, relationships based on partnership between teachers and students, supporting students' development, teachers with passion	Conversations with parents and students, drawing their attention to consequence and dangers (threatening)

DISCUSSION

Results of the study revealed the differences in the number of aggressive behaviour events during school breaks between the school types (school culture) and school level (level of education, age of pupils). The differences are discussed below and their appearance provokes to undertake a deeper analysis of the function of aggressive behaviour and its manifestations. The observed relation between individual abreactions (shouting, slamming doors, quick gestures, kicking, and jumping) with isolating behaviour patterns (r Pearson = .828, p = .05) confirms the fact that individual abreaction is a way of handling tension, which does not have to provoke aggressive behaviour and is not threatening (if expressed in appropriate space). A decrease in the number of these behaviour

acts with time of break seems to confirm this hypothesis. These relations were independent of the age of pupils, although the number of aggressive acts was higher among the youngest ones.

The behaviour events of violating boundaries or destroying property, whose number increased with the break time might mean that such behaviour may be a way of spending free time (anti-social behaviour as a style of behaviour) or may be interpreted as a tendency of transformation of social aggression to the aggression directed toward objects. The relation between pro-social behaviour manifested as protection of property and violation of boundaries in social situations and violation of physical boundaries can suggest that pro-social behaviour manifested as protection of property might be linked to the violation

of other people's boundaries in social situations. Results of the hitherto studies might indicate a specific relation between violent behaviour and individual preferences of excessive property protection.

On the basis of the presented results, differences in the number of pro-social behaviour acts were noted between different types of schools. Initially the schools were expected to show differences in more areas, but perhaps the philosophy and values transmitted in the relation between a teacher and a pupil are most profoundly manifested in the area of pro-social behaviour. This supposition is supported by the fact that in the schools stressing the community values the number of pro-social behaviour acts was the highest. In general, the results are consistent with the works of S. Kasen et al. (2004) and Greenberg et al. (2003). They recommended promoting positive social behaviour through social and emotional learning as a good way of bullying prevention in school.

Analysis of the students' and teachers' opinions and comments on aggressive behaviour reveals that a school with the community approach is more contextual than the other types of schools. Moreover, the approach to incorrect or unacceptable behaviour was similar in the schools with a vague approach and the collectivistic approach.

As for the secondary schools, the ones with the collectivist approach use also methods of those with the community approach. It may mean that the students' development makes the staff use the community methods. In the intermediate level, the same methods of influence were used (collectivistic methods), regardless of the declared educational goals. What is more, a link can be noticed between the types of behaviour violating physical boundaries or boundaries in verbal contacts and the behaviour manifested as protection of property. The link might indicate materialistic attitudes, i.e., that material objects are valued higher than other people, or an instrumental treatment of classmates.

CONCLUSIONS

The research did not confirm the assumptions concerning a correlation between the type of school and the occurrence of anti-social and pro-social types of behaviour. However, declarations of school teachers fall into certain patterns, which illustrate different approaches to education adopted by educational systems, visible in the schools' statutes. The differences in the approaches should be stressed as they correspond to the methods and goals, which are manifested in the results collected.

The observations presented have revealed other problems concerning the study of aggressive behaviour. One of them concerns a distinction between intentional and unintentional acts of aggression. Both teachers and pupils made this distinction, interpreting the unintentional aggressive behaviour as a way of releasing stress and pointing to the adaptation significance of such behaviour. Another problem in the study of aggressive behaviour in a social environment full of contexts is that of having adequate tools. The Goldsmith questionnaire no longer seems satisfactory. It gives a list of acts of aggressive behaviour that are marked by the observer when spotted. Each such act looks like aggressive but there is no information on the intentions. The problem is to develop a right tool that would differentiate in the intentions of a person showing certain behaviour. The substantial effects of contexts, identification of the function of aggressive act and intentions in evaluation of aggressive behaviour have been indicated by Ramirez et al. (2007), Lagerspetz and Westman (1980). They have analysed the acceptance of different types of aggressive behaviour such as irony, threats, intimidation, manslaughter, or self-defence in different cultures. The acceptance of different types of aggressive behaviour in different cultures should also be considered (Farnicka and Liberska 2013; Ramirez et al. 2007; Frączek 1985). This aspect needs further studies, preferably in the intercultural context.

Despite the doubts, the relation between the pro-social types of behaviour and the type of school with the values it tries to instil should be emphasised and subjected to a systematic study in the aspect of social perception of aggressive behaviour by teaching staff. The results are in agreement with the hitherto published data indicating the relations among the social climate, systems of values and norms, and the behaviour observed, for the first time revealed by Zimbardo in his prison experiment. This relation should be employed in the prophylactic work.

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Why the Partnership of OAT Italian Patients Association in Cosenza's Hospital Matters?

Pietro Paolo Guzzo^a

Abstract

The activism of patients associations, in decision making, about health and social services, is an expanding phenomenon in Italy and elsewhere. But the civic roles of these patients associations, in health care settings, remain largely unexplored, especially in the case of patients assuming oral anticoagulant therapy (OAT Patients) for various chronic and severe diseases (stroke, chronic arthritis, maintenance or substitution of cardiac valves). This is a qualitative study, on a Civic Health Organization, the Italian Association of Anti Coagulant Patients (*Associazione Italiana Pazienti Anticagulati*, hereinafter A.I.P.A.) which promotes the rights of OAT patients. The study was carried out in the south of Italy at Cosenza's Hospital. Cosenza is a city in the north of Calabria, a poor Southern Italian region. The research, done between March 2010 and December 2012, involved focus groups, key-informant interviews with volunteers from the local A.I.P.A. unit and the hospital professionals (physicians, nurses, managers) of Cosenza's Annunziata Hospital. This essay mainly analyzes a micro-form of co-deliberative health care democracy: a stable partnership between AIPA members and the cited hospital professionals, based on a mix of advocacy, planning, and co-delivery service roles. In doing this, the paper sketches the development, aims, activities, internal structure and resources, and the role played by this specific citizen-user/patient/career organization in promoting and/or representing the interests of anti-coagulated patients within the legal arena of the Italian health policy. Finally, the paper comes to the point in which OAT patients refer their perceptions of relational rights.

Keywords

Health sociology, patients association in Hospital, oral anticoagulant therapy (OAT), south of Italy, relational rights

Health care systems are experiencing a profound change all over Europe (Kulmann and Annadale 2012; Martinsen and Vrangbæk 2008). This essay will focus on deep emerging causes of these changes, i.e., the proactive roles of patients (Williamson 2008; Williamson 2010; Moro 2005). For at least a decade, Italy is going through an era of re-regulation of health citizenship (La Spina 2001). As matter of facts the National Health System¹ was slowly transforming by the leading role of the chronic patients associations, that built the new forms of Civic Society Organizations right-based (Ruzza 2010). In fact new partnerships between patient groups and hospitals are

always blooming (Fazzi 2012; Giarelli, Nigris, and Spina 2012). These are agreements initially promoted by doctors and even more often lit by relatives of chronic patients. The members of these associations (self/mutual help groups) have experienced the lack or insufficiency of traditional hospital services. For this reason these groups plan and strive to provide logistic

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and support services, to new patients who come to the qualified hospitals. In Italian hospitals, one of the most active civic health organizations (HCO) is that of patients on anticoagulant oral therapy (from here onwards OAT patients). HCOs are founded on social capital and producing relational goods (confidence, self-determination, shared learning, etc.) that active cognitive process in which persons are engaged in the purpose of maintaining their health and managing symptoms. In synthesis they form social groups which produce trust, support, self-sufficiency in treatment, and other benefits from relationships.

This research deals with the history and experience of the Italian Association of OAT patients named AIPA (*Associazione Italiana Pazienti Anticoagulati*, hereinafter A.I.P.A), in re-styling service processes for the monitoring of safety levels for blood clotting (INR, International Normalized Ratio) in Italian OAT patients. It focuses on a group of OAT patients who attend the *Unità Operativa "Emostasi e Trombosi"* ("Haemostasis and Thrombosis" Local Unit, hereinafter HTC or OAT Center) of the "Annunziata" General Hospital of Cosenza, responsible for monitoring thrombotic levels. In this building is also physically located the local AIPA branch. Three main questions of this study are on OAT patients: (1) which issues are considered urgent for anti-coagulated patients when they access hospital services for the monitoring of coagulation parameters (INR); (2) how they are addressed in legal-administrative proceedings; and (3) what concepts surround them about the value of their rights.

BACKGROUND

The leading health activism, of Italian patients taking oral anticoagulant drugs in hospitals, can be read through three different theoretical models of the relation, physician-patient (Giarelli 2006) and of their respective contributions (see Table 1).

Here, it is adopted, the third perspective called

active citizen theory (Stivers 1990; Scrambler and Kelleher 2006) where in the citizen is a person not just a simple social role (consumer/customer/taxpayer) (Donati and Colozzi 2005; Donati 2011). In this framework, the theory of distributed decisions (Schneeweiss 2003; Bueton 2005; Rapley 2008) is a useful tool for modeling with the socio-technical interactions between patients and health professionals in hospital setting (Le May 2009). In this perspective, Health Citizenship Associations (hereinafter HCA, i.e., volunteer associations, self-help groups, and advocacy organizations) can become key-players of the Health Community Governance, a socio-political analysis approach opened in 1988 by the center for the Advancement of Collaborative Strategies in Health and New York Academy of Medicine. In this wide stream of studies the multiplex public arena in which civil society spheres operate (Giarelli 2012a; Giarelli 2012b; Giarelli et al. 2012) is ideally embodied in the activism of patient organizations (Morris 1997; Long et al. 2006; Moro 2005).

Several authors (Hirschman 1970; WHO 2006; Pickard, Sheaff, and Dowling 2006; Martinsen and Vrangbæk 2008; Ewert 2011) explains the Civil Society Organization (like HCA), defining it as something which supplies and continuously generates "relational" social capital (Putnam 2001; Donati and Colozzi 2005) through intertwined mechanisms of voice, participation, choice, and co-distributed decision processes (Schneeweiss 2003; Edwards and Elwyn 2001; Bueton 2005; Rapley 2008). In these organizations, the practice of self-help (Borkman 1990) activates the peer-related component of social capital, which fosters the shift of some volunteers from a participation centered on the bond of interest (bonding) to one which is more oriented toward emotion and the need to create relationships (bridging). The studies on how the various actors of the partnership (health professionals, volunteers, patients, and their families) construct their daily service relationship by forming specific communities of practice are rare (Wenger and

Table 1. Three Approaches to Physician-Patient Relationship

Dimensions	Paternalistic model	Consumerism model	Partnership model
Role of the patients	Passive user	Consumer/Customer	Co-producer
Dominant subjects	Physician	Manager	Collaboration physician-patient
Therapeutic encounter	Relationship dominated by the authority of physician	Contractual relationship	Interactive and negotiated process
Physician-patient relationship	Based on trust in the professional authority	Freedom of choice (exit)	Citizen empowerment
Participation in decision-making process	Exclusively medical	Individual voice (preferences)	Person and social networks

Note: Source: Adapted by Giarelli (2012a).

Lave 1991). Everyone participates in the distributed decision processes which nurture through the continuous process of elaborating mutual experiences and expectations a real “social course of illness” (Kleinman 1978).

These co-distributed decision making mechanisms generate, sometimes, some forms of network governance, i.e., partnership agreements (health civic partnerships, HCP) (Salomon 1995; Giarelli 2006) between patient organizations and public hospitals. HCPs are (formal/informal) agreements on the initiative promoted by doctors and more often lit by chronic patients’ relatives.

The concrete results of this patient partnership in hospital are often overlooked (Eddleston 1996-1997; Thomas 2007; Williamson 2008; Williamson 2010). Among the various taxonomies of partnership (Mitchell and Shortell 2000; Shortell et al. 2002), here it is adopted the one proposed by Giarelli (2012b), for quality assessment of partnership relationships involving HCOs (see Figure 1).

Moving from this wide paradigm, this work presents a case study on anticoagulant therapy which relies on a bundle of “relational rights” (Suad 1994; Minow and Shanley 1996; Ludsin 2008; Hiskes 2012), the right to have relationships, including access to quality services in anticoagulant clinics, patient compliance, and a motivated family environment. In

this framework, HCAs may be sensors of group identity (expressed as representations of the “relational rights” of patients) and an effective vehicle for the co-governance of social health policies.

In short, this study is proposed to analyze the HCP between the AIPA and the OAT Center (*Unità Operativa “Emostasi e Trombosi”*, “Haemostasis and Thrombosis” Local Unit) of Cosenza Hospital as a “community of practices” (Wenger 1998; Le May 2009) involving the OAT that constructs social capital as a nexus of social-technical relationships, linked to a multilevel and co-distributed process of decision-making.

Voluntary Health Associations in Italy: Some Trends

Volunteer groups become important players in the arena of EU governance of health, depending on how you relate with other stake-holders (interest groups, unions, schools, and other associations).

In the late 1990s, some important legislations² have started a period of reform about municipal welfare (in social and health sectors) in Italy, according to the principles of subsidiarity (vertical and horizontal), solidarity between the different levels of government (national, regional, and municipal) and in collaboration with the volunteers. This trend is accompanied by the changing role and the widespread

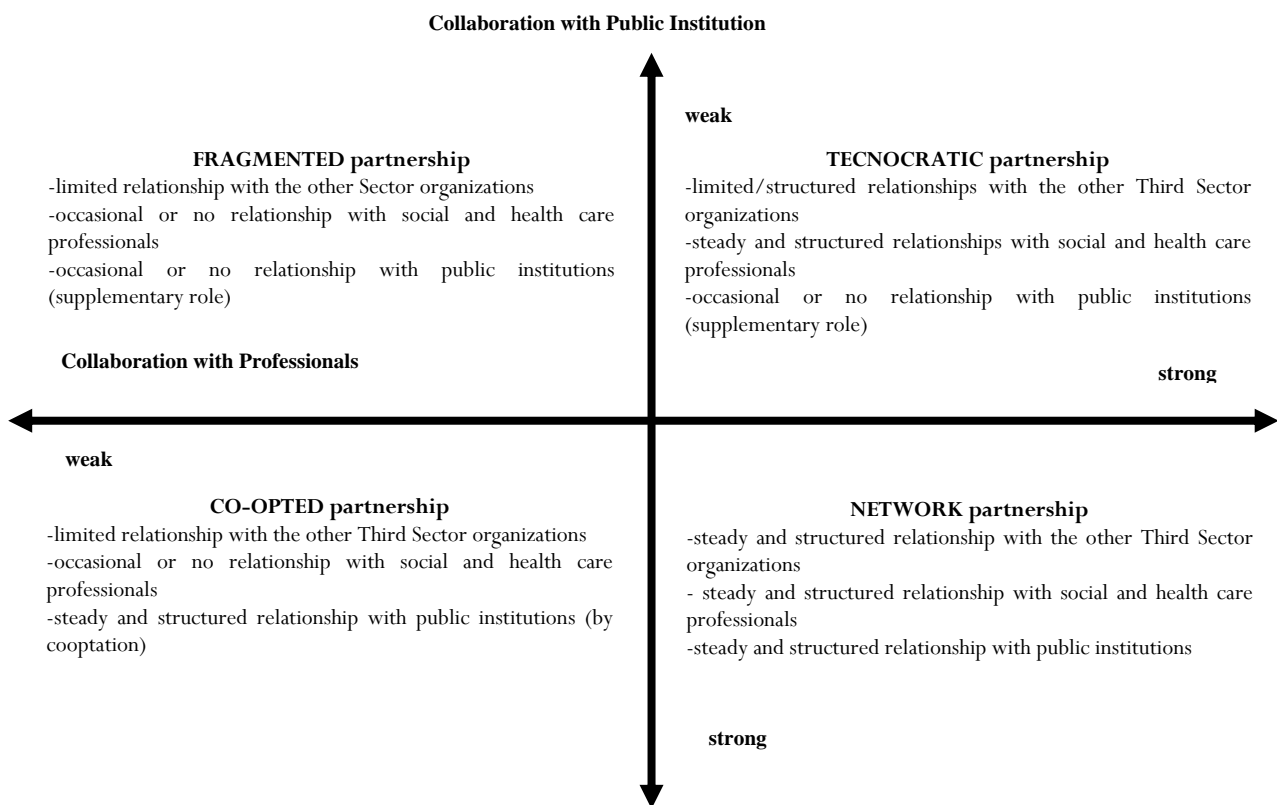


Figure 1. The Partnerships Relationship of HCO. Source: The Typology of Giarelli (2012b).

diffusion of new forms of volunteer association types which began establishing themselves in the southern regions of Italy such as Calabria. This is stronger than the role of deputizing in a social service state traditionally fulfilled by the families and the third sector. There is still very little research on volunteer associations in the south of Italy, especially in Calabria (LaTorre 2003; Marcello 2005; Licursi and Marcello 2008; La Valle 2006). Even less research on volunteer work in the health system of Calabria's hospitals (Chiodo 2008; Chiodo 2009). There is no other, especially sociological, research on associations between patients on oral anticoagulant therapy.

The OAT Italian Patients and Their Associations: An Overview

In Italy, there are 59 million inhabitants (Statistics

Office Istat 2013) which have approximately 1.2 million OAT patients. In the Calabria Region³, the OAT patients are around 30,000 (there are no official figures, it is a rough estimate of the author based on the consumption of warfarin sodium [Coumadin®] in Calabria in the years 2009, 2011, and 2012, data source: *Sfera*, Ministry of Health, Rome). The OAT treatment is very demanding of the family and patient: The dose varies from patient to patient, it is decided on the basis of the INR (pro-thrombotic time measured according to the World Health Organization criteria named INR) samples to be repeated periodically, it may change due to diet variations and pharmaceutical interference.

AIPA is the first Italian OAT patients association, founded in Padua on December 28, 1987, in order to be aware of their problems and know how to find

solutions. From 1995 to now, the AIPA Confederation (Feder-AIPA) is constituted of almost 60 AIPAs with over 70 thousand members. The local branches are active in various anti-thrombotic surveillance centers in Italian hospitals (the so-called Anti coagulation Clinic)⁴(see Figure 2).

AIPAs are often permanently located within the anti thrombotic surveillance centers (sometimes called homeostasis and thrombosis centers) where they operate side by side with the hospital professionals of these centers (doctors, nurses, lab technicians, etc.). Within each of the 300 FCSA (*Federazione Centri di Sorveglianza Antitrobotica*, Federation of Surveillance Centers for Antithrombotic Therapy) centers operates a local AIPA section with its volunteers, who contribute to medical care and counseling for anti coagulated patients. On June 15, 1995, the local AIPA associations (today about 70) created a special Federation group (FEDER-AIPA), which in turn is a member of the IMEEP (European organization of anti coagulated patients).

Also in Calabria the OAT patients take this drug for long periods, as a life-saving treatment (*acecoumanorolici*, warfarin sodium, Coumadin®) and they should undergo continuous medical and laboratory tests in order to avoid serious consequences (bleeding or thrombosis). It was demonstrated that an OAT, based on anticoagulant drugs like *acecoumanorolici*, warfarin sodium, reduces of over 90% death in patients with different chronic and critical diseases (arthritis, deep vein and pulmonary thromboembolism and atrial fibrillation, cardiac valve maintenance, etc.).

Voluntary Health Associations in the Urban Area of Cosenza Hospital

Cosenza is a mild-city (7,000 inhabitants) in the northern part of Calabria, named Province of Cosenza (71,500 people distributed in 6,650 square kilometers). It is the poorest region in the south of Italy where has a very fragile welfare. Like the rest of the country, it is

a single payer, services and products are predominately public funded (e.g., drugs). There are many hospitals in Calabria but few hospitals have a local AIPA unit, which is generally located in the big hospitals like the *Annunziata* Provincial Hospital of Cosenza.

The province of Cosenza, situated in the north of the region, and the second province of Calabria (734,652 inhabitants, 155 communes) and the fourth province of Italy for size (6,649.96 km², 133.23 inhabitants per km²), but it is the 96th province in Italy for its gross internal product per capita: 1.9% (17,500 euro per citizen). The local context of the study is geographically large: The hinterland of Cosenza or its urban area is formed by the Communes of Castrolibero, Castiglione, Cosenza, and Rende (260,000 inhabitants).

As some sociological studies reveal (La Torre 2003; Marcello 2005; Licursi and Marcello 2008; Chiodo 2008; Chiodo 2009) in 2005, there were 65 volunteer associations in the urban area of Cosenza. Volunteer associations in the health field are classified into “patient-focused” (associations specialized for particular categories of patients, or self-organized patient-family groups) and “diseases-focused” (generalist associations engaged in support and accompanying services in various organizational and diagnostic pathways active for more than one disease) (Chiodo 2008: 45).

Two aspects characterize the specialized self-care associations organized by patients and family: (1) the nature of the local section of larger national organizations; and (2) the focus of the activities of information, promotion, and dissemination on a single theme, often coinciding with the interests of persons suffering from that particular disease.

Today there are 32 volunteer health organizations that collaborate with the hospitals of Cosenza. However, only three cancer patients—ostomyzed, hematologic patients associations, and anti coagulated patients of A.I.P.A.—are firmly placed in different wards.



Figure 2. The Geographical distribution of AIPA' sections in Italy.

Cosenza's AIPA: The Field of Study

Cosenza's AIPA was founded in 1998 thanks to a doctor and a patient, who later died. This section is active within Annunziata Hospital where since 2008, Cosenza's hospital has hosted them permanently on the HTC premises. The board of directors is constituted of a president, a treasurer, and four counsellors chosen among volunteers, present daily in the lounge and in the blood sample room to give information to the patients of the centre (AIPA members and non members) and operators responsible for sending files, via fax to AIPA members, with their daily OAT dose.

The center and section have given birth to a happy experience of logistic-institutional partnership with the Surveillance Centre for Risks caused by antithrombotic therapy within the hospital in 2008. The agreement allows AIPA volunteers to offer various services to members, in agreement with the hospital administration: a fax service which sends home the daily dose of the drug therapy, procedural and administrative facilities and to other patients the distribution of information on diets and antithrombotic therapy risks; support in the therapeutic education meetings between patients and physicians of the Center; events, meetings, and cultural activities to

promote and raise awareness of the community's issues and rights of anticoagulated patients.

In 2012, Cosenza's AIPA had 897 members (47% female and 57% male), representing a third of all patients who come to the OAT center, for medical examinations and laboratory tests, from all over the vast province of Cosenza. The study was carried out in the HTC, 129 m², that houses the hospital professionals and their AIPA partners. During the study, the Centre followed over 3,600 patients by giving an average of 200 samples and many custom dosage forms (monthly individual therapy) daily. During the course of the study, eight health professionals (three doctors, two nurses, two laboratory technicians, one biologist) and seven AIPA volunteers (board members and simple members responsible for daily fax transmission to the patient's homes containing the daily doses of the drug therapy) took turns in the Center. Cosenza's local AIPA is physically located in the OAT center of Cosenza's Hospital.

METHODS

This is a prolonged qualitative study carried between March 2010 and December 2012 at the HTC of Cosenza's Hospital. It uses semi-structured interviews and focus groups (see Table 2) with 29 members of Cosenza's local AIPA unit and Health Care professionals from Cosenza's *Annunziata* Hospital. Patients suffers of pathologies warfarin/sintrom®/coumadin® correlated (OAT), inscribed or not to Cosenza's AIPA section and for at least six months at the HTC of Cosenza's Hospital. This study was probed their views on the impact of their partnership relationships.

Data Collection

A set of open-ended questions about perception of illness and therapy conditions, information on HTC and AIPA self-help initiatives, knowledge and

opinions about anticoagulant patients rights, were employed in in-depth interviews and focus groups limited in duration to 90 minutes. All of those who were interviewed signed a form to give their consent to the use of their personal information. Qualitative methods and focus groups were considered appropriate in this instance, since it was in search of group level rather than individual-level data. It is adopted a systematic, non probabilistic sampling procedure. So it seeks to identify the incidence of diseases that require OAT, structural and social conditions based on a profile type (diagnosis, OAT duration) of patients served by Cosenza OAT Center and AIPA. A profile derived on the basis of statistics and epidemiological data offered by Cosenza's OAT Center and AIPA branch. Sixty percent of these patients are well over 65 years old, they have a low education, and prevalently have heart problems. With the same profile it was designed research settings for four separate focus groups which will be described later. In other words it is based on a prototypical chronic illness profile for OAT patients from the HTC of *Annunziata* Hospital—obtained from data offered by the HTC and AIPA section of Cosenza—29 informants were chosen, they were required to have one of the four most frequent diseases related to OAT (Thrombotic stroke, Cardiac malfunctioning, atrial valve fibrillation, and Chronic arthritis) and attending OAT for at least six months. There were no restrictions on age and gender as a requirement for entry. Subjects were told that the interview was a part of a hospital-based initiative to improve OAT patients' life quality.

They have been defined the four research settings in which they were created the focus groups: the first one with doctors and professionals of the center; the second with AIPA members and non members; the third with AIPA members' relatives and non AIPA members' relatives; the fourth with Cosenza's AIPA board members and volunteers. The groups consisted of six to eight individuals. The first focus included all

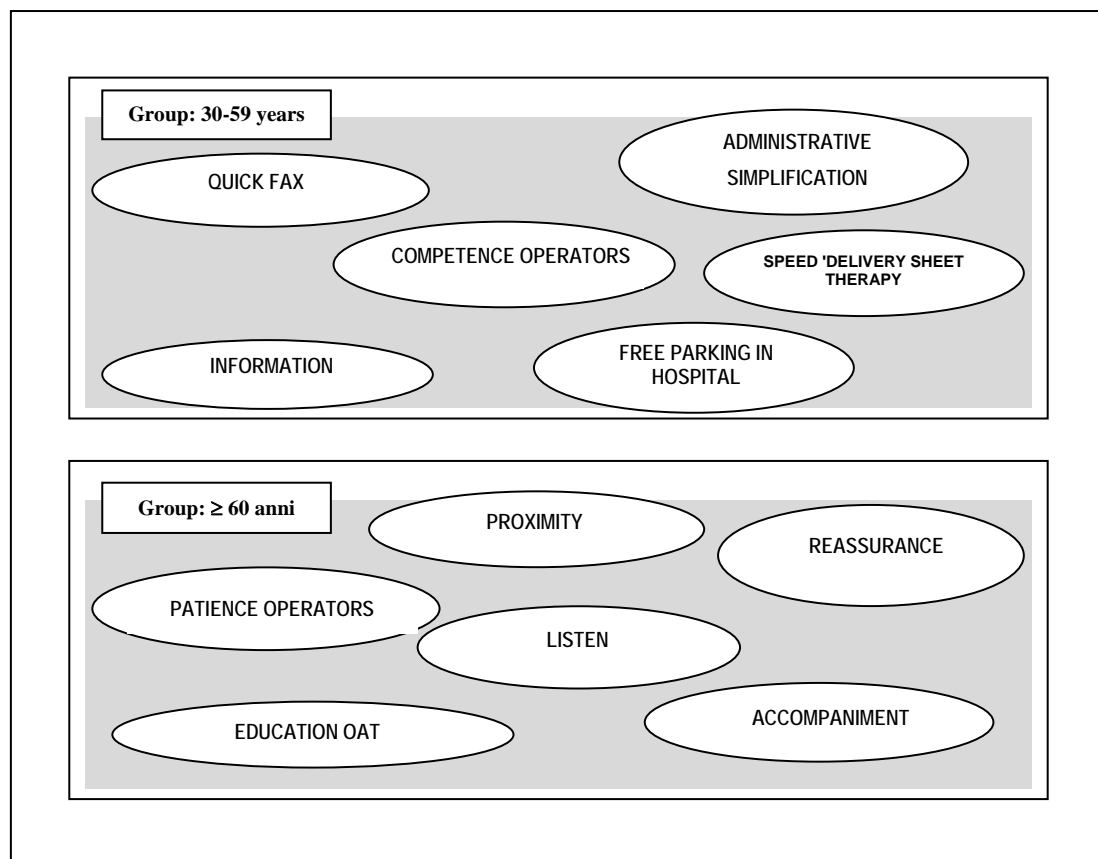


Figure 3. Typology of the Concept “OAT Patient’s Right” According to Two Groups of Respondents.

Table 2. Participant Demographics (N = 29)

Gender	
Male	12
Female	17
Age range (year)	
21–40	04
41–60	10
> 61	15
Years since diagnosis and OAT (range: 6months–27 years)	
> 6 months	01
1–5	08
6–10	13
> 10	07
Diagnosis	
Thrombotic-embolism disease	09
Malfunctioning cardiac valves (atrial fibrillation)	11
Chronic arthritis	02
Stroke	07
Participation	
Focus group	18
Individual interview	11

eight health care professionals of the center. The second focus concentrated on six patients, AIPA members and non members, which fell within the social-epidemiological outline, based on AIPA and HTC indications in advance. These were selected and contacted among patients who were already scheduled for a periodic inspection beforehand. These patients were most likely to accept the interview because when contacted they were informed that the interview would take place on the same day of the inspection, this was almost a certainty in their willingness to accept the focused interview. The patients' families were chosen with the same method, whether they were AIPA members or not, and these were the protagonists of the third focus.

To manage the data of the qualitative study, the free-software *Atals.ti* was used. This provided a structure for the analysis. After the first focus group was completed, transcribed, and analyzed, some patient-generated ideas were integrated into thematic vignettes to stimulate more in-depth discussions during subsequent interviews. The self-representations captured views of patients, relatives, and professionals on clinical social-focused issues and OAT patients self-consciousness of their rights.

Issues Focalized

Eight themes have been elucidated (see Table 3). To date, 29 people have been interviewed: 17 relatives/members; one biologist, one nurse, three doctors, one laboratory technician, and six others, usually people related to professionals who have worked with the group. Additional information was collected through several written instruments: an individual biographic check list regarding group activities and medical-system reports; and data gathered from observing group meetings. Field notes provided a framework for highlighting important issues during subsequent interviews. Focus group and semi-structured tape-recorded interviews were carried

out between men and women who attended the self-help groups and who volunteered to take part in the study. Pseudonyms were used to protect the identities of the patients and their relatives. Each interview lasted an average of one to one and a half hours, each focus group lasted about 90 minutes. The tapes were transcribed verbatim (word by word). One facilitator assisted by one note taker conducted each session.

Data Analysis

In the beginning, each narrator must overcome a mood recurring in all OAT patients: the fear of speaking about themselves and the fear of becoming attached to other people who are too sick.

Some patients point out:

My family doctor (General Practitioner), gives me written prescriptions valid for four checkups (blood withdrawal), so I don't have to do a queue every time for booking and paying. (FG # 2, Male, 68 years old, atrial fibrillation, diabetic and in OAT > 10 years, lines: 134-135)

I can't walk by myself from the main entrance of the hospital to the center (about 200 m). I need a person to lean on along the way. I don't have control... can't stand on my legs. (FG # 2, Female, 76 years old, thrombosis-phlebitis and heart disease, OAT therapy for over 10 years, lines: 154-156)

From what the people said emerges the triple function carried out through time by Cosenza's AIPA: therapeutic group (guided by hospital doctors), mutual self-help group (guided by expert volunteer patients), and advocacy group for rights of the anti coagulant patient and their family members.

The homoeostasis and thrombosis centre... was established in 1998 because wanted by Dr. Rossi and because the first AIPA in Italy had just been founded in 1995, in Padua. Firstly, it only grew due to the doctor's interest but later it implemented without measure due to the number of members, more than 800, to self awareness, ... in

Table 3. Interview and Focus Group Questions

Items	Questions
Perception of illness OAT condition	How does your OAT affect what you can or cannot do? What are the sources of your information about illness and OAT?
Current experiences of self-help meetings in HTC	How many meetings have you taken part to? How do you go to these meetings? Do you think it is useful? Do you get sufficient information about OAT in these meetings? Have you directly asked some questions to doctors and AIPA volunteers?
Reasons for AIPA membership or not	What are your concerns on AIPA? How would you stick to AIPA and why? Why not? Have you ever used AIPA services?
Knowledge of AIPA initiatives	Are you aware of the services assured by AIPA membership? Have you ever sought information on AIPA initiatives? Do you know about the petition for passing “a Bill for OAT patients rights”?
Use of coagulometers	Do you think the portable coagulometers are useful? In what situations are these new devices reliable? Are they sold at an affordable price?
Knowledge and opinion about rights of OAT patients	According to you what are the rights of OAT patients? Do you think OAT patients know their rights? If no, for what reasons?
Attitude toward AIPA militant activism	How much time could you spend in supporting AIPA’s political struggles toward Regions and Local Health Authorities? Do you think protest against low quality services for OAT patients, and picketing the offices of the Hospital’s board of directors is useful?
Health disparities law-related	What are the main difficulties that an anticoagulated patient faces daily? How would you rate administrative procedures that must be followed to gain access to the center?

relationships with the health administration, ... in its’ collaboration with the hospital doctors. (F.G. # 4, Female, 50 years old, thrombi-embolic disease, 10 years on OAT, AIPA Board of Directors, lines: 84-87)

Self-help meetings were not held regularly but only occasionally in the past, due to the new location of the center and to the fact that it provides continuous self-helping volunteers, enrolled patients, and health professionals, this has changed today.

We had doctor/patient meetings in the past but it was above all to teach us the possible side effects of the drugs, the measures to be taken in these cases and which foods are dangerous for us. There was free access to most common questions made by possible patients. These meetings were held on a fortnightly or weekly basis by choosing a number of patients (...) a dozen at a time. At the moment we are not doing them because we had changed location and therefore the need for meetings was reduced (...) now that we have a unitary structure (...) the doctor/patient relationship is very intense (...) and therefore the need to do training sessions has been reduced because there is a daily impact. (PI # 1, Medical doctor, female, line 14-26)

Patients report their experiences in regard to these meetings:

I have been coming to this center for over 10 years and more than once I witnessed these meetings in the afternoon. They explained to us what we could eat, and many other things and if someone asked something they obtained answers, ... we were about 20 people. (FG # 2, Female, 76 years old, thrombosis-phlebitis and heart disease, OAT therapy for over 10 years, lines: 80-81; 86-87)

Meetings must be psychological support and health education for patients on therapy; it should be a productive thing (...) because patients have problems or do not understand certain things and so they have questions which then have to be answered (...) < in short > this means major health education but also obtaining advice on a series of personal problems and their contour. (FG #2, Male, 32 years old, atrial fibrillation in OAT one year, lines: 166-169)

Others however, while lamenting the lack of information on the AIPA meetings, explain:

Hmm... maybe because we were in a hurry, we stay very little in the center, we have to go to work and we don’t give

too much attention to the notices put up on the walls (information about hospital and association service). (FG # 2, Male, 49 years old, Vein thrombosis, on OAT since 1998, lines: 125-128)

Patients seem to walk along distinct paths of their social-course of illness (Kleinman 1978). The administrative procedures and lab routines dictate socializing times and spaces. The encounters generate occasions for participating gradually to association life. All of this transforms being ill (relational discomfort of critical and chronic patients) into not just feeling sick (contribute to ensuring a social service useful to other patients).

Before attending AIPA I was bored and couldn't eat for fear of hemorrhage. (FG # 2, Male, 56 years old, atrial fibrillation in OAT for six months, line 70)

Now I accept better my illness and when I'm at the center I feel less "helpless". (FG # 2, Male, 49 years old, thrombosis, on OAT for over 10 years, line: 58)

With regard to the illness and OAT, the main images are these: (1) recuperating control of one's life ; and (2) the feeling of losing one's life style and habits.

The first meaning comes to surface in what is said by certain patients (patients with heart problems) when they go back to anti coagulant drugs, after having experienced that other medicine does not work.

To avoid fibrillation I took "almoritm®" (brand of drugs) (...) but it was like suicide it was a long period of... I don't know how to describe the conditions I was in, stumbling, dizzy and consequently with the cardiologist. I decided to start with the anti coagulant therapy again because it was the only thing which could give me stability... (FG # 4, Male, 72 years old, AIPA director, OAT > 5 years, lines: 46-48)

The second meaning (losing control over one's existence and habits) is more present in the relatives' perceptions:

Doing therapy with Coumadin isn't easy, because

sometimes he's nervous, depressed, ... he can't eat, logically the diet had to be changed..., he cannot conduct the same life he did before, he has to be careful if he falls... you have to always be there, ... his life has changed and also ours. (FG # 4, Female, 45 years old, wife, lines: 52-53)

The family emphasizes psychological problems, complications of therapy and discomfort associated with organizing checks up which are often very close to each other:

Problems... waking up early in the morning to catch the bus (only at 6:30 am in order to arrive on time at the center (...)) and all the problems that arise from taking this anticoagulant which has caused other problems (...) recently he hurt his arm... just a little thing but we had to come to the hospital, go through the wards... of infectious diseases, etc... with many problems (furthermore) meals must be (followed by) her scrupulously. (FG # 3, Female, 54 years old, daughter of OAT patient age of 78 years old, line: 34-38)

The different phase and stage of participation are also clear in their choices for inclusion/deletion of some patients.

I have been coming to this center for over 10 years and more than once I witnessed these meetings in the afternoon and was also a member for a while, then I left and I did not participate anymore.

R: Because you were no longer an AIPA member?

Because there no longer was a great advantage (...)

R: Which advantages would you have liked to have?

Enter directly into hospital premises with the car and park near the center, have a nurse that comes at home to withdraw my blood to have lab tests done... all things that did not exist so I didn't want to be a member any longer.

An operator of OAT Center explains this aspect:

The first reason to become an AIPA member is because it's easier to obtain assistance at home, in other words receive the therapy sheet at home without having to go to the hospital twice in the same day, first to have the blood sample done and

then to get the results, along with the sheet of daily therapy (Cosenza's AIPA ensures this service through a fax service to their member). (PI # 3, Hospital doctor, female, 38 years old, 13 years of service in the OAT center, lines: 18-27)

Finally the reasons for the cyclical and intermittent involvements in the AIPA activities and the role of greater or lesser awareness of their rights as OAT patients may be investigated with Hirschman's (1981) theory on participation as a reflux. Transferring private happiness (interest for simply benefiting of the services as a member of Cosenza's AIPA) to public happiness (passion for AIPA's active militancy) plays an important role, the different awareness acquired of one's rights as an anticoagulated person.

In brief, OAT is seen both as recuperated balance and as a social, psychological, and physical incapability.

RESULTS

Analysis of the interviews highlights the sociologically relevant distinction, including the right to "be very ill/less ill" and the right to "feel very ill/feel less ill", which corresponds to two opposing visions of the awareness of health disparities which are law related. If the first seems to evoke a sort of "ginseng-design" of rights and treatment, the second refers instead to a "hit and run" concept of the same. The idea of "rights-ginseng" is more common among elderly people living alone (more women than men, retired or not), while the rights of the "hit and run" among younger patients (regardless of differences in general) lead to self-employed people (craftsmen, traders, entrepreneurs, etc.).

Similarly, in "therapy-ginseng" the horizon of a planned course of treatment is a kind of antidote to the syndrome of social insecurity (loneliness, lack of communication among different generations living together within families). In fact, for anticoagulated patients the day of INR control at the OAT Center becomes (consciously or unconsciously) a time of

relative certainty. An opportunity (more or less used) to find confirmation or denial of their illness experience, in comparison, is just through the method of self-help, with the other patients, from the OAT Centre and AIPA volunteers. An important and crucial step in the flow of continuous renegotiation of the social meanings that characterize the disease during the unfolding of a social disease seems to highlight different perceptions. In the treatment of "hit and run" younger patients see checkups as an annoying bureaucratic practice to attend to in a short time, because the INR test indicates a momentary loss of control of their lives, and psychologically they would like to remove this aspect. Here, in this sense, are some significant pieces of the interviews:

In life it's better to not feel sick... so this way you know you have... meetings and things to do (examinations, ... meetings with doctors and volunteers, etc.) which tells you how long it takes to have your cure-all. (FG # 1, Male, 72 years old, thrombosis)

Some patients want to have results even before they have their blood tests done!!! Especially in younger patients who say they have to run off to work. (FG # 2, Female, doctor, 43 years old)

In this key two opposing representations seem to appear on the experience of anticoagulation therapy. Each refers to a different level of awareness of the quality of their relational rights, in other words to the perception of a particular type of relational rights for treatment.

Some patients consider therapy as an annoying but necessary interruption of their daily life flow. Their existence in this sense emphasizes the rights of administrative simplification, instant and privileged access to the hospital, and rapid withdrawal of results. On the contrary, those who see therapy as a balancing factor and also a moment of social relations, invoke rights to slowness and to continuously sharing relationships so as to be heard and cured (see Figure 3).

DISCUSSIONS

The Representations of the Collaboration and Internal Division of the Work

The interviewed agreed on the terms and dynamics of the collaboration, even if the health professionals emphasize their informing leadership above all in detailing the self-help meetings. Listening, logistic support, and organization are up to AIPA.

OAT often performs changes in life styles and in a specific attitude toward the patients therapy and their relatives. For the therapeutic compliance it is crucial that a therapeutic alliance which also relies on instruments of mutual self-help be set among professionals of HTC hospitals and associations of patients and volunteers. AIPA is a HCO with a leadership constructed by “shared-decision making process”⁵ among members, volunteers, and health professionals (doctors, nurses, biologists, laboratory technicians, etc.) working at the HCT of Annunziata Hospital in Cosenza’s Authority Hospital (see Figure 4).

In the partnership typology of Giarelli (2012b) (see Figure 2), the agreement between AIPA and Cosenza’s hospital occupies an intermediate position between the co-opted and the network partnership. This key partnership between AIPA and Cosenza’s Hospital is the result of mixed processes of partnership negotiation (formal/informal) (Lasker and Weiss 2003). AIPA is a self-help organization with “shared-leadership” among members, volunteers, and health professionals (doctors, nurses, biologists, laboratory technicians, etc.) working at the Homeostasis and Thrombosis (HT) Center in Cosenza’s Annunziata Hospital. This is confirmed not only by the mix of main activities (emotional support, information, health education, active engagement in promoting change in health administration, public awareness campaigns) and residual activities (fund raising, social outings, etc.), but it is also revealed by the high degree of formalization in its structure (a

chairman, a steering committee of five members, and an office with eight unpaid volunteers) and by its size (medium) and composition (prevalence of less young people). The ability to recruit volunteers is remarkable. It is mostly based on daily emotional support practiced among families of patients who died for complications from the disease or who need OAT.

CONCLUSIONS

The partnership between AIPA and OAT Center at Cosenza Hospital has seen many seasons. In the first phase (1998-2006), it did not materialize a lot of initiatives to relieve the discomfort and the peregrinations of anticoagulated patients among the different hospital wards, waiting for the final results of the laborious checks. In the second (2007-2008), Cosenza’s AIPA section, in agreement with the hospital administration, managed to restructure at its own expense, the two-floor hospital building. It was initially destined to demolition, the rebuilt building today hosts on the Center on the ground floor (with its labs, medical examination rooms, lounge, and bathrooms), the first floor is the local AIPA, along with other hospital offices. In the third (2009-2012), the section equipped the centre with sophisticated laboratory equipment which significantly cut down the waiting time of the patients. The entrance of the center was equipped with a modern wide roofing in iron and plexiglas, which faces and embellishes the nice “Coumadin square”. It also restored the two gardens of the center.

Over time, the climate and the innovative capacity of this fruitful partnership have not changed, even with the arrival of new patient associations, to a certain extent, not fully cooperative (like the one for haemophilia patients).

The study reveals how the inflection point of the social capital (from binding type to bridging and vice versa) coincides with a different consciousness of rights (ginseng/hit and run type) as OAT patients.

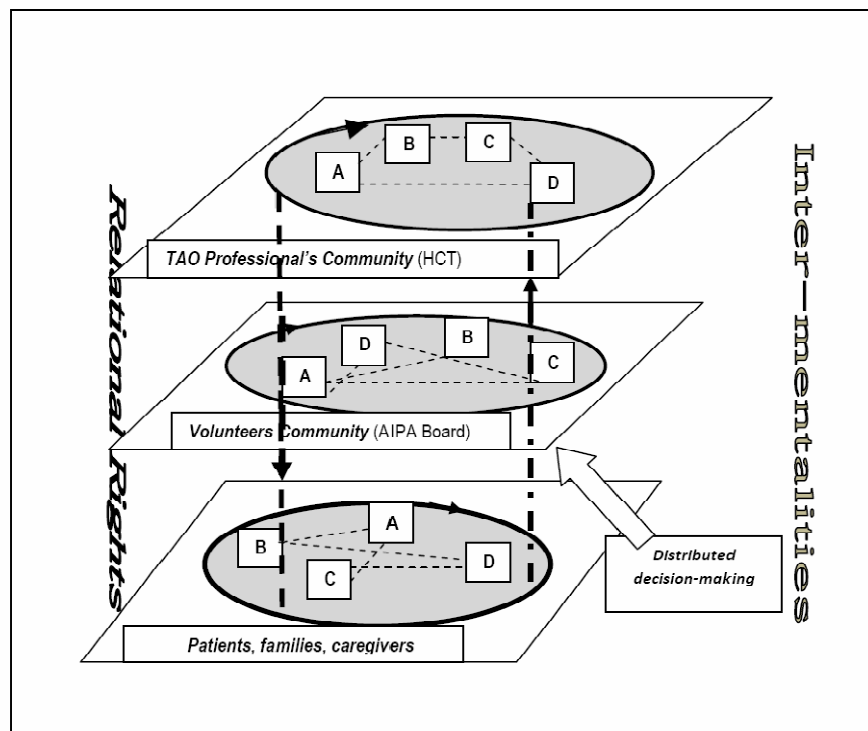


Figure 4. Community of OAT Practices as Ecology of Representations of Relational Rights and Distributed Decisions.

As a matter of fact, AIPA becomes an active participant in planning, advocacy, and service delivery capitalizing previous forms of self-help among OAT patients, their families, and clinicians work at Cosenza's Hospital. In conclusion, this qualitative-study identifies some relational patterns of legal consciousness among AIPA members and the double institutional role played by Cosenza's AIPA, intended as a significant micro-laboratory of deliberative health democracy (Young 1996).

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Notes

1. Characteristically universal and financed through taxes. With the Healthcare Reform (Law 421/1992 and Leg. Decree 502/1992), a dose of competitiveness was introduced in

order raise the level of efficiency and quality of the services. This entails the recognition of private, profit and not for profit subjects, in possession of particular professional and organisational requisites to become one of financial suppliers in the public health system. See Law No. 833/1978 Institution of National Health System available at: http://www.tutori.it/L833_1978.htm.

2. The amendments to Title V of the Italian Constitution (Constitutional Law no. 3/2001), available at: <http://www.senato.it/parlam/leggi/01003lc.htm>. Law no. 328/2000 "Framework law for an integrated system of interventions and social service", available at: <http://www.parlamento.it/leggi/00328l.htm>.

Both legislative measures have completely redesigned the institutional architecture between the administrative powers and responsibilities of the State (Federal Government) and the Regions (local government). In some fields (such social services for welfare policies and social inclusion) the national State has maintained its functions of address (guiding principles), surveillance and monitoring, by giving in to the Regions the legislative responsibilities administrative and financial of the same policies. With the law n. 328 of 2000 was established the National Fund for social policies, but from 2010 undergoes heavy cuts.

3. In accordance with the Constitution, the Italian territory is divided in to regions, provinces and municipalities. There are 20 regions, designated as 15 regions with ordinary statute (as Calabria) and five regions with special statute (Valle d'Aosta, Trentino-Alto Adige, Friuli-Venezia-Giulia, Sicily, Sardinia). These 20 regions are subdivided into 110 provinces (included Cosenza). Many of them will be a short deleted as a result of recent legislative measures of the central government.
4. There are several possible models for the management of OAT. In the U.S., the prevailing pattern is called the Usual Care (UC) or the patients are generally controlled by their general practitioner or from their specialist. In many European countries and particularly England, Holland, and Italy, have instead imposed the model of Anticoagulation Clinics (AC), or specialized centers for monitoring OAT (Marongiu 2005; Heneghan, Alonso-Coello, Garcia-Alamino, Pereira, and Glasziou P. 2006).
5. According Bueton (2005) "decision-making is distributed over time within and among network members. These distributed decision originate in, and develop from, initial decision, termed 'proto-decisions'. The process of development of distributed decisions is not merely a social

activity. It involves the development over time mental events by one or more persons through interaction" (p. 167).

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It Was 50 Years Ago Today: Reading the Beatles as a Challenge to Discourses of Hegemonic Masculinity

Martin King^a

Abstract

This paper explores the notion of the Beatles as a text through which to explore representations of hegemonic masculinity in “the sixties”. It will argue that the Beatles produced an anti-hegemonic masculine discourse through a number of aspects of their work, challenging ideas about men and masculinities prevalent at the time of their existence as a working group and beyond. Rooted in the literature on men and masculinities the paper draws together a number of authors’ work and presents ideas from the author’s own work, using discourse analysis of the Beatles’ live action films, based on a framework suggested by Foucault, Van Dijk, Hall, and McKee. An exploration of the ways in which the Beatles challenged and subverted traditional ideas about masculinity and the way in which their global fame provided a vehicle for representations of alternative versions of masculinity is the basis of the resultant discussion.

Keywords

The Beatles, masculinities, subversive, feminized, global

It is Christmas in the year 2010. Giant posters containing images of four men have sprung up in towns and cities. The posters announce that the mens’ work is now available on I-Tunes. They are The Beatles. Forty years after their break-up they are still four of the most famous men and recognisable images on the planet. This paper argues that The Beatles, as arguably the most globally recognised male phenomenon of the period known as “the sixties”, produced an anti-hegemonic masculine discourse through much of their work. Set in the context of the literature on men and masculinities, the paper examines The Beatles as a text and provides a number of examples of the ways in which they are important as men, at a particular historical moment, in providing an alternative version of masculinity and how a subversive discourse operates throughout much of their work.

MEN AND MASculINITIES

Hearn (2004) and Kimmel, Hearn, and Connell (2004) have provided a comprehensive guide to the development of gendered work on men, what Collinson and Hearn (1994: 2) referred to a “naming men as men”. This idea, originally advanced by Hanmer (1990), referred to the way in which excavation around how masculinity operates within wider society took place.

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The multi-disciplinary nature of this work often transgresses traditional academic venues (King and Watson 2001) and the study of men in the arts generally, and in popular music in particular, has developed as an emergent area of study in its own right (Hearn 2003; Hearn 2004).

Much of this work has focused on the ways in which men in popular music, particularly through their representation in the mass media, have either colluded with or provided a challenge to dominant versions of masculinity at work in Western society in particular.

The concepts of hegemonic masculinity (Connell 1983; Carrigan, Connell, and Lee 1985) draw on Gramsci's (1971) work and claim that dominant conceptualisations of masculinity are reproduced through key institutions, e.g., the education system, the mass media, and that other "versions" of masculinity, including young, homosexual, or effeminate men became subordinate to the dominant model. It is explicitly heterosexual (Butler 1990) and dominance is reproduced through groupings of powerful men (Carrigan et al. 1985). The notion of contested power (Gramsci 1971; Foucault 1980) is also central to the concept. Connell (1995) argues, however, that some men live in some tension with hegemonic masculinity and advance the idea of resistance to the dominant form.

Hearn (2003: 145) has acknowledged a change in writing on men and masculinities with an increasing emphasis on the role of representation of masculinities: "If one is interested in social change, in men and gender relations, it is necessary to attend to changing images of men which appear to have shifted considerably in recent decades".

Representation of masculinity and the way in which discourses of masculinity operate within the mass media has, therefore, become a central field of study for those involved in the critical studies of men. Drawing on works by Hall (1997), Gramsci (1971), and Foucault (1972; 1980; 1984), this paper will examine discourses of masculinity at work in the live action films of The Beatles.

A number of authors have written on the subject of the masculine and masculinist (Brittan 1989) nature of the music scene (Frith and McRobbie 1990; Cohen 1997; Whiteley 1997; Brocken 2000) with clearly defined gender roles while Marwick (1998), Sandbrook (2005; 2006), and others have documented the social changes of "the sixties" and the rise in the importance of popular culture in this period as an influence on social change. There is a particular emphasis in this work on the role of popular music in general, and The Beatles in particular, as being key to this in terms of high-profile and an increased visual representation due to the rise in popularity of TV in the home and the resurgence of the British film industry in this period (Sandbrook 2006). There is also a well-documented debate about the importance of the arts in general as a key influence of the social changes of "the sixties" (Shulman 1973; Martin 1981; Moore-Gilbert and Seed 1992). MacDonald (1994) presents a convincing explanation around The Beatles' symbiotic relationship with "the sixties" while elsewhere (King 2013) the author has documented the ways in which they became synonymous with resistance and challenge to a particular set of values (often conceptualised as "the establishment") (Sandbrook 2005; Sandbrook 2006) and to what had previously seen to be intransigent rules about male identity and masculinity. These include an ever changing and increasingly feminized (Cohan 1993; Bruzzi 1997) appearance, their juxtaposition to masculinist (Brittan 1989) male characters (particularly in their films), queer codes (Shillinglaw 1999) and a child-like playfulness at work in their films, their status as men of ideas (Inglis 2000), which went beyond expectations of the "normal" pop-star role, and their relationship to their female fans. This will also be further explored later in the paper.

WHY THE BEATLES: A RATIONALE

Why the Beatles? For many, including MacDonald

(1994: 1), they are an aspect of British cultural history whose superiority and peerlessness need no debate: "Agreement on them is all but universal: They were far and away the best ever pop group and their music enriched the life of millions".

It is over fifty years since *She Loves You*, a record which has come to encompass the essence of the Beatles' early recording period in terms of style and musical substance, topped the UK charts at the height of Beatlemania. The Beatles remain as famous as ever and the words of press officer Derek Taylor, announcing their break-up in 1970, still seem to ring true: "The Beatles are not a pop group, they are an abstraction, a repository for many things" (Sandbrook 2006: 724). With record sales topping half a billion (including 17 UK and 20 US number ones) their iconic images continue to fill TV screens whenever the 1960s is mentioned; frozen in time stepping down from their plane at JFK in 1964, cuddly mop-tops surrounded by screaming fans, cool and groovy in their mid "60s" roll neck and shades incarnation, resplendent and moustachioed in Sgt Pepper costumes, hirsute on the Apple roof top in 1969.

Two are dead and two are living but their fame as The Beatles seem undimmed and they continue to make front page news in the early part of the twenty-first century. Their existence as a recording group only lasted for an eight year period, yet the texts that remain to document the global phenomenon that were The Beatles; including books and articles, both popular and academic, music, films, magazines, and the "official" history now available in the *Beatles Anthology* book (2000) and accompanying DVD (2003), provide evidence of an extraordinary male cultural phenomenon of the 1960s or, indeed, of the twentieth century.

FLUIDITY OF GENDER

Their representation of a version of masculinity that was resistant to the norm, their ability to be both

ordinary yet extraordinary men and their playing with gender roles, through visual appearance, is a key component of The Beatles' phenomenon (Mäkelä 2004) as is their retrospective characterization as four different aspects of masculinity; the narcissistic Paul "with his baby eyes and baby face" (McKinney 2003: 323), the acerbic and intellectual Lennon (Goldman 1988), George as spiritual and inward looking (MacDonald 2003) and Ringo, the ordinary one (Melly 1970; Stark 2005).

Many commentators have commented on The Beatles' challenge to traditional sex and gender roles. Ehrenreich, Hess, and Jacobs (1992: 535) describe the Beatles' appeal to early 1960s' America as being centered on their representations of gender fluidity, claiming "... the group mocked the distinctions that bifurcated the American landscape into 'his' and 'hers'". Conversely a study of the causes of Beatlemania by A. J. W. Taylor concluded that the Beatles' masculine image was part of their appeal to young girls (Taylor 1968). Stark (2005) argues that it is their lack of connection to the groin-centered rock that came before (1950s' Elvis) and afterwards (1970s' heavy metal) and a connection to their female fans that provides a challenge to the usual masculine discourses at work in the music industry (Cohen 1997). Bannister (2000: 173) states that "The Beatles eschewed an aggressive, individualistic masculine mode of performance" and this is supported by a statement from John Lennon illustrating that they made a deliberate decision to take up a different position: "The Beatles didn't move like Elvis, that was our policy, because we found it stupid and bullshit" (Wenner 1971: 34). Ehrenreich et al. (1992) see Beatlemania as having the characteristics of a social movement centered on young women and girls and argue that it marked the beginning of a sexual revolution for young women. "... It gave young White women, in particular, a collective identity, space in which to lose control and assess their sexuality..." (Ehrenreich et al. 1992: 532)

Their female audience made a connection to them as fans, forming themselves into a fan club on a global scale (Mäkelä 2004; Stark 2005). There were, then, a number of other ways in which they related to the female audience which contribute to this idea of gender fluidity. Stark (2005: 133) sees them as “more feminine in their group dynamic” due to their lack of a macho-style leader and Lennon and McCartney’s collaborative writing style, particularly in the early stages. A number of their early songs, are written from a female point of view (Whitley 2000; Stark 2005) with lyrics that suggest vulnerability and an indication that they felt the same way as the fans (Stark 2005). Many of the songs on their first album can be interpreted this way. Their refusal to change the lyrics to the song *Boys* (1963) for example, a song originally recorded by an American female group (Bannister 2000), makes it sound as if it is a man signing to and about other men. An affinity for and identification with American female vocal groups can also be seen as adding to their early non-macho persona (Bannister 2000). In *A Hard Day’s Night* (1964) Lennon sings the opening lines “If I fell in love with you would you promise to be true” directly to Ringo, one of the many “queer” moments in this text (Shillinglaw 1999). *She Loves You* (1963) has an unusual (for the time) third-person lyric, which is essentially a dialogue between two men discussing a relationship, something which would have been seen as much more of a female activity. “Apologise to her” goes the caring refrain. This is a long way from groin-centred rock (Stark 2005). Bannister (2000) also notes that some of Lennon’s early compositions, for example, *No Reply* (1964) and *Ticket to Ride* (1965) are written from the perspective of abandonment, what he claims is a feminized position, influenced by the work of Roy Orbison.

Mäkelä (2004: 65) claims that pop stars “ought to be situated in a continuing and shifting cultural debate about gender and sexuality” and that, in the case of The Beatles, this was made possible by their position

in McLuhan’s global village (McLuhan 1964). Savage (1991: 161) sees them as a challenge to the “stud/passive boys love cliché” and reiterates Lennon’s position as resistant to the hegemonic masculinity at work in pop music. He cites his resistance to the wearing of the suit (The Beatles 2000) and his minor rebellion (top button undone, tie loose), as evidence of this. Lennon was also resistant to wearing his glasses (until his mid-1960s’ self reinvention) and uncertain about the mop top hairstyle. Mäkelä (2004: 76) sees playing with gender as “an essential part of the group” and this is particularly apparent in The Beatles’ films, as is gay manager Brian Epstein’s influence on the group’s style and presentation. Ann Shillinglaw’s (1999) “queer reading” of *A Hard Day’s Night* (1964) and *Help!* (1965) adds to this argument.

DISCUSSION

It is the intention here to briefly outline the ways in which The Beatles, as viewed in their four live action films—*A Hard Day’s Night* (1964); *Help!* (1965); *Magical Mystery Tour* (1967); *Let It Be* (1970), present a challenge to hegemonic masculinity (Carrigan et al. 1985; Connell 1995; Hearn 2004).

Earlier discussion outlines the values associated with hegemonic masculinity and the link to consumer capitalism, Western societal norms and conformity. In all four films The Beatles are juxtaposed with and come into conflict with men who represent hegemonic masculinity. Quite often these are authority figures ranging from the “I fought the war for your sort” upper crust railway carriage gent in *A Hard Day’s Night* (1964), through the police inspector in *Help!* (1965), the military figures in *Magical Mystery Tour* (1967) to the annoyed businessmen and police officers, threatening to make a rooftop arrest, in *Let It Be* (1970). One way in which this juxtaposition occurs is through the

contrasting physical appearance of The Beatles to the other men in the films. The smart, sober “manly” dress and hairstyles worn by the representatives of hegemony are contrasted with The Beatles’ attire. Their suited and booted look in *A Hard Day’s Night* (1964) is accompanied by subversive detail (Hebdidge 1978; Bruzzi 1997) and narcissism (Neale 1993) akin to that discussed by Bruzzi (1997) in relation to Franco-American gangster movies. The pastel shades and soft fabrics of the pre-metosexual *Help!* (1965) lead on to the countercultural and most challenging visual appearance in *Magical Mystery Tour* (1967), while *Let It Be* (1970) sees them in a multi-layered challenge to the attire of the businessmen in the street below, with subverted suits, pumps, granddad vests, and green loon pants, topped off by women’s coats. Hair length, part of an initial media obsession with their “subversive” appearance (Stark 2005), moves from what the media defined as “long” in *A Hard Day’s Night* (1964) to Woodstock generation length, with long hair worn as a countercultural badge, what Crosby, Stills, Nash, and Young referred to as “letting my freak flag fly” in *Almost Cut My Hair* (1970).

Their relationship to the masculinist world of work and consumerism is interesting. In *A Hard Day’s Night* (1964), they are contained by work and offer resistance (comparisons can be made with the men in the UK Northern kitchen sink dramas of the late 1950s and early 1960s). In *Help!* (1965) they show signs of upward mobility, work reduces, they enter a multi-coloured travelogue and show signs of early metrosexuality (Simpson 2004) and consumerist traits which would re-emerge in the 1980s (Edwards 1997; Nixon 1997). *Magical Mystery Tour* (1967) sees them totally at play, lost in a child-like psychedelic world (Macdonald 2003), the coach trip narrative of the film representative of a working class respite from work. *Let It Be* (1970) sees them, once again, contained by work but with the indoor/outdoor binary (Petersen 1998) coming

into play in the final scene, a link to the breaking out discourses at work in *A Hard Day’s Night* (1964). Again, resistance comes to the fore.

CONCLUSIONS

The 1960s can be seen as a period in which representations of alternative versions of masculinity, those which challenged the hegemonic, became highly visible and widely available due to developments in technology and media (Moore-Gilbert and Seed 1992).

The emergence of TV as a central focal point of the domestic environment in the 1950s in the USA and the 1960s in the UK (Moore-Gilbert and Seed 1992) and Marshall McLuhan’s (1964) notion of the global village, meant that The Beatles fame came at a time when the moving image became more accessible to a global audience of millions, and this, in turn, became a key factor in their worldwide fame. The first US TV appearance on the Ed Sullivan Show to an estimated audience of 73 million in 1964 or their appearance as Britain’s representatives on *Our World* (1967), the first global satellite broadcast are but two illustrations of this. While alternative versions of masculinity are present in pre-1960s texts they are hard to find within cultural texts accessed by the masses.

It is also in this period that scholars began to examine the relationship between representation, social change and identify the role of the arts in social change (King 2013).

“The Beatles” has been chosen as a text, and as producers of texts, through which to read this process. The discussion presented so far is built on the premise that “The Beatles” can be read as the representation of an alternative version of masculinity or a subversive masculine discourse; a version which presents work as something which is not necessary to be the key factor in the formation of masculine identity, one which values creativity and the intellectual above the

mundane and the physical, one which involves colour and an “outrageous” appearance as a contrast to smart sobriety, with long hair as a symbol of defiance. It is a version of masculinity, which values the child-like above the norms of adult society and values fun and exuberance over the serious, *A Hard Day's Night* (1964), for example, provides much juxtaposition of The Beatles' exuberance with the discourse of work that binds the film together.

To this list, “The Beatles” as a representation of a more feminized (Cohan 1993) pre-metrosexual (Simpson 2004) version of masculinity can be added, an early illustration of the way in which the consideration of masculinity (singular) evolved into discussions of masculinities (plural) (Brod 1987; Hearn 2004). This is a key aspect of their films. As the sixties progress their look becomes more feminized. The Beatles' engagement with the female and the “feminized” became part of their appeal, part of their representation of alternative masculinities, and, thus, the female/feminine became a positive rather than a negative concept within “The Beatles” as text. As one interviewee in the author's PhD study remarked, at the beginning of the film *A Hard Day's Night* (1964) they are “running like big daft girls”, away from female fans rather than chasing after women. The dressed-by-Brian look of *A Hard Day's Night* (1964) combined with the queer codes at work in this film and *Help!* (1965) (Shillinglaw 1999) and their general “to-be-looked-at-ness” (Mulvey 1975: 18), at work in all of the films, add weight to the arguments about alternative versions of masculinity. Authors such as Ehrenreich et al. (1992), Shillinglaw (1999), and Stark (2005) have emphasised that it is hard to understand, in retrospect, just how shocking and subversive this actually seemed and what an impact it had on “establishment” values in the 1960s. From a twenty-first century perspective The Beatles as male cultural phenomenon remains a relatively untapped source of study in the field of men and masculinities.

This paper represents a recognition of this fact and argues that the production of an anti-hegemonic masculine discourse through their work is an important part of the social changes of the past fifty years.

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International School of Egyptology of Adolf Erman

Kateryna Gamaliia^a

Abstract

The world admired Ancient Egypt since its conquest by the Roman Empire. For Europe, it was a dreamlike country full of wonders and magic, only in the beginning of the nineteenth century, the romantic interest gave way to serious scientific research. The founders of Egyptology widely known, but the name of one of them, the German Egyptologist Adolf Erman, is rarely found in modern monographs of Western researches, dedicated to the history of Egypt. At the same time in Russia, where researches in the field of Egyptology have been started only in the late nineteenth century, a special attention was paid to Erman's works. The objective of this work was to evaluate the significant contribution of A. Erman to the development of the world and in particular Russian Egyptology. Analysis of Erman's, his disciples' and followers' works showed that he was the founder of the Berlin school of Egyptology which has brought up such famous Egyptologists as L. Borchardt, K. Zeta, H. Muller, G. Roeder, H. Schaefer, G. Shteindorf, and others. His influence went far beyond Germany: Among his students, there were researchers from England, the United States of America, and Italy. Erman left a remarkable imprint on Russian Egyptology. B. Turayev and V. Struve were taught by Erman, then they became followers of this science at home; some of their students undertook an internship at Erman's school as well. After returning home the Russian researchers created works on the history and culture of ancient Egypt, lectured on Egyptology in universities. As a result, Russian schools of Egyptology were founded by B. Turayev and V. Struve, the members of which proceeded to work on the history of Egypt and Ancient Orient, transferring their knowledge to the next generation.

Keywords

Ancient Egypt, transferring of knowledge, scientific school, Russian Egyptology

At the end of the twentieth century, the remarkable breakthrough in the study of the history of Ancient Egypt happened. Major discoveries were made by the French researchers Gaston Maspero, Emile Brugsch, Victor Loret, and the English archaeologist Flinders Petrie as a result of excavations, carried out on Egyptian territory. Great achievements in this area belong to Adolf Erman, a prominent Egyptologist and lexicologist, the founder of Berlin School of Egyptology (Kagarov 1915).

Adolf Erman (full name—Johann Peter Adolf Erman) was born on October 31, 1854, in the family

of a famous German physicist Georg Adolf Erman (1806-1877) in Berlin. On his paternal side the family was of French origin: His ancestors were Huguenots from Alsace. Georg Erman, who was educated at the universities of Berlin and Königsberg, and became a

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professor of physics in Berlin in 1839; in 1874, he became a foreign member of London Royal Society; in addition he was known as a traveler, in 1828-1830 he made a journey round the world in Siberia, North Asia, the Pacific, and the Atlantic Oceans, the purpose of which was to conduct a precise network of geomagnetic observations around the perimeter of the Earth; from 1841 to 1865, he published a journal *Archiv für wissenschaftliche Kunde von Russland* (*Archive of scientific news from Russia*). His son Adolf, who chose humanities as his education, studied classical philology and orientalism at Leipzig and Berlin Universities and then worked in the Royal Museum of Berlin and taught at the University of Berlin (became a professor at the Department of Egyptology since 1885). In 1883, he was appointed as a director of the Museum of Egypt in Berlin and became a member of the Prussian Academy of Sciences since 1895. He died in Berlin on July 26, 1937.

In the history of Egyptology, Adolf Erman owned one of the most honorable places. The first impetus to the development of this science was a godsend in Egypt in 1799, the so-called Rosetta stone covered with inscriptions, but only in 1822 Jean Francois Champollion (1790-1832) was able to decipher Ancient Egyptian writings. Individual words can be recognized, but the methods of scientific research in the Egyptian language were only sheduled, and without their detailed elaboration further study of Egyptian writing was impossible. It was the moment when the talents and knowledge of Erman were in great need. By linking together with different facts, he discovered the laws of Egyptian language, and explained the mechanism of the complex system of hieroglyphic script. In grammar field, A. Erman created numerous articles and the following essays: *Die Plural bildung des Aegyptischen* (*Egyptians Plural*), 1878; *Neu ägyptische Grammatik* (*New Egyptian Grammar*), 1880; *Die Sprache des Papyrus Westcar* (*The Language of Westcar Papyrus*), 1889;

Das Verhältniss des Aegyptischen zu den semitischen Sprachen (*The Attitude of Egyptians to Semitic Languages*), 1892; *Die Flexion des ägyptischen Verbums* (*The Conjugation of Egyptian Verbs*), 1900; *Aegyptische Grammatik* (*Egyptian Grammar*), 1911, and others. The distinguishing features of these studies are subtle flair of language, accuracy of observation, and knowledge of a large number of ancient Egyptian texts. He was the first to determine the division of history of Egyptian language into periods, presented in such a way:

(1) The ancient language of religious writing is clearly reflected in the texts of pyramids (about four years millennium BCE—before the Common Era);

(2) Classical language of polite literature of the Middle Kingdom (about two years millennium BCE);

(3) The people dialect of the same era of the Middle Kingdom, using which the *Westcar Papyrus*, investigated by Erman for the first time ever, was written;

(4) The vernacular of the New Kingdom, using which the rich literature of dynasties 19-21 was written;

(5) Artificial language of inscriptions of Sais era (about 700 BCE);

(6) Artificial language of inscriptions of Greco-Roman period;

(7) The vernacular of Sais era;

(8) The vernacular of Greco-Roman period;

(9) Coptic language of Christian Egypt (from III century BCE).

Great achievements of Erman are in the synthesis of Egyptian language. He analyzed the multitude of tones achieved by the different verbal constructions, and examined the nuances of sentences concordance, especially subordinate ones. According to E. Kagarov, A. Erman created the building of scientific grammar of Egyptian language. Besides, he investigated and published a number of fascinating texts such as *Die Märchen des Papyrus Westcar* (*Tales of Westcar Papyrus*), 1890; *Gespräche eines Leben smüden mit*

seiner Seele (The Conversation of Tired of Life With His Soul), 1896; *Hymnen an das Diadem der Pharaonen (Hymns to the Diadem of the Pharaohs)*, 1911, and others (Kagarov 1914).

Erman's five volume dictionary of ancient Egyptian language (*The saurus linguae Aegyptiacae*) with five volumes of links to sources is of great importance. By means of four German Academies, he decided to compile an exhaustive dictionary of Egyptian language covering the huge accumulated lexical material enclosed in hieroglyphic and hieratic texts. In 1897, a drafting committee of the future dictionary was formed; it was made up by representatives of Berlin, Leipzig, Munich, and Gottingen Academies. Regard less of financial and organizational difficulties the edition was completed in 1931 (Kondratov 1972).

Erman's works are widely known not only in the field of linguistics, he owns a number of substantial works on the history of Egyptian culture and religion as well as a number of popular science books about life in Ancient Egypt. His great work about Egyptian life in Ancient times in an exciting form reveals the picture of Ancient Egyptian civilization, describing the family life of Egyptians, their home, household activities, religion, funeral traditions, and visual arts (Erman 2008a). A. Erman, one of the first researchers of ancient world, began to apply consistently the principle of historicism. In his book which devoted to the state structure of Ancient Egypt, he writes:

The ancient world was absolutely the same as it is now and eternal laws which ruled that world are acting now in the same way. The ancient kingdoms were founded as a result of wars similar to those in the issue of which the modern states were founded; ancient art flourished or withered under the same circumstances that effect today's art. (Erman 2008b: 8)

Erman's science—based talent and art of teaching, contributed to establishing the Berlin school and to those famous scholars as G. Shteindorf, K. Zeta, W. Spiegelberg, L. Borghardt, H. Muller, H. Schaefer, G.

Roeder, and others belonged. Classical works of A. Erman and his school were the background of modern Egyptology, affecting the development of this science field in many countries. His students are also researchers from other countries, among them—A. Gardiner in England, J. Breasted in America, J. Farina in Italy, and B. Turayev in Russia. Thus Erman's school eventually acquired the international status. Erman's students began to establish Egyptological schools in their countries. In Russia, the founder of such school was a famous Russian Orientalist—academician B. A. Turayev.

RUSSIAN EGYPTOLOGY SCHOOL FOUNDATION

Boris Turayev was born on August 5, 1868 in Novogrudka, Minsk Province (now Grodno Region). After graduating from the I-st Vilna high school he entered Saint-Petersburg University, history and philology department where he studied in 1887-1891 and became interested in Egyptology taught by Professor Oscar E. Lemm (1856-1918). O. E. Lemm received a professional training abroad: In Leipzig he attended G. Ebers, and in Berlin R. Lepsius, and G. Brugsch courses. Having established friendly relationships with A. Erman later, he led a correspondence with him. He was the first to teach Egyptology and Coptology in Russia and the only one of his students who continued this tradition was B. A. Turayev.

On graduating from the university, B. A. Turayev was left as a Master's Degree student and he was sent abroad for further studies in 1893. On his arrival to Berlin, he attended lectures of Professors G. Brugsch, H. Shteindorf, and A. Erman. In 1896, he attended G. Maspero's lectures and then he returned home and became a freelance university lecturer on the history of Ancient East in Saint-Petersburg University of the history and philology department. Not being a brilliant lecturer, he filled this course with the new content, he

was able to get the audience interested with the actual material and the depth of its analysis. One of his students reminisced: "It is only with the accession of B. A. Turayev at the end of last century, the history of Ancient East is not only flourished but started to bear abundant fruit" (Zhebelev 1908: 168). Lectures of Turayev on the history of Ancient East were first printed in 1896 and then republished several times (1911-1914). Turayev taught students Middle Egyptian language using grammar of A. Erman in his own translation (Erman 1905).

All further activities of B. A. Turayev were associated with Saint-Petersburg University. Here in 1898 he presented a master's thesis entitled *Bog Tot: Opyt issledovaniia v oblasti drevneegipetskoï kultury* (*God Thoth: The Experience of Researches in the Field of History of Ancient Egyptian Culture*). The monograph under this title published in 1898 in Leipzig and republished nowadays, the first monograph on the Egyptology in Russian, is one of the best research in the field of Ancient Egyptian religion (Turayev 2002). Collected by B. Turayev, a rich material of written and real artifacts belonging to the cult of Thoth is designed strictly in a historical way, demonstrating the transformation of the image of God in the process of the development of Ancient Egyptian culture. In the era of the Old Kingdom (*Pyramid Texts*) Thoth in the Gods' ranks takes the place of the Moon God who has a particular relation to the cult of dead. On the basis of the documents of the Middle Kingdom it appears that at this time Thoth is the god of science notably of mathematics. The analysis of the documents of the New Kingdom including *The Book of the Dead* gives an idea of Thoth as a god of "social and global order, representing a culture worked out". Finally, according to the author, in the Hellenistic-Roman period Thoth converges with Hermes.

B. Turayev's doctorate thesis on researches in the field of hagiological sources of the history of Ethiopia was presented in 1902. In 1905, he was promoted to

extraordinary and became a full professor in 1911; in 1914, he was elected as a corresponding member and became a full member of Saint-Petersburg Academy of Sciences in 1918. Premature death happened to him on July 23, 1920, at his age of 52 years.

In the late 90s of the nineteenth century, B. Turayev proceeded to describe collections of Egyptian monuments in metropolitan and provincial cities of Russia, mostly unknown to the world of Egyptology. Under the general heading *Opisanie egipetskikh pamiatnikov v russkikh muzeyakh I sobraniyakh* (*Description of Egyptian Monuments in Russian Museums and Collections*), he put in the *Zapiski vostochnogo otdeleniya Imperatorskogo russkogo obshchestva* (*The Notes of the Eastern Division of the Imperial Russian Archaeological Society*) systematic catalogs of antiquities from Egypt which were kept in Petrograd at the Ethnographic Museum of the Imperial Academy of Sciences, in the museums of the Imperial Russian Archaeological Society, Ecclesiastical Academy, Archaeological Institute, at Stieglitz college, in the collections of count S. A. Stroganov, duke S. S. Abamelek-Lazarev, lieutenant-colonel A. A. Palnikov, M. S. Kutorga, M. P. Botkin, N. P. Likhachev, and Mrs. Zasetskaya. In the Baltic Region he described the collections of Egyptian antiquities in the Estland provincial museum in Revel, in the Courland provincial museum in Mitava, in the museum of antiquities at Yuriev University, and in the National museum of the Estonian learned society in Yuriev. Then followed, compiled by him, scientific catalogs of the meetings in Vilnius (at the Public library), in Kiev (at the Ecclesiastical Academy and in the collections of Professor Prakhov), and in Kazan (at the University Museum of Fine Arts and at the City Museum of Likhachev) (Khvostov 1915).

Of particular note are the activities of B. Turayev on the description of Egyptian monuments of the Museum of Emperor Alexander III in Moscow. In the first quarter of the twentieth century, the interest to the Egyptian art has increased owing to the general state

of the Art History science which was experiencing a new surge. During this period the Art stood out as an object of the independent study in various fields of the history of Culture. In Western Europe, the first special study on the history of Culture appeared including the Egypt's one. If the work of G. Maspero in 1887 which highlighted the important issues of the Art Culture of Egypt was called *L'archéologie égyptienne (Egyptian Archaeology)*, then in 1912 the same issues but more deeply were expounded in a book called *Essais sur l'art égyptien (Essays on Art Egyptian)*. The emancipation of the history of Egyptian art from a block of the Egyptian disciplines eventually prevailed; it became interested not only in the general laws of development but in separate movements, schools, and artists. The diverse challenges of the young science about Egyptian art were met thanks to original material of Egyptian antiquities collection of the Museum of Fine Arts.

THE HISTORY OF CREATION OF STATE MUSEUM OF FINE ARTS NAMED AFTER A. S. PUSHKIN IN MOSCOW

Museum of Art which now bears the name "State Museum of Fine Arts named after A. S. Pushkin" was open in Moscow in the beginning of the twentieth century. The initiative for its establishment was made by a distinguished professor of Moscow University in 1893, Doctor of Roman literature and historian I. V. Tsvetajev, who became the first director of the museum. The museum building was erected under the supervision of the architect P. Klein, using the sponsors' money from 1899 to 1894. The museum was opened on May 31, 1912, and the professor of Moscow University V. K. Malmberg was appointed as its director in 1913 (Gamaliia 2011). The pride of a museum was a collection of Egyptian antiquities assembled by a famous Russian Egyptologist V. S. Golenishchev (1856-1947), a distant relative of the commander M. I. Kutuzov. Golenishchev was

fascinated by Ancient Egypt from a young age and when he was 14 he acquired his first exhibit which initiated the future collection. Having made more than 60 trips to Egypt, he collected about 6,000 valuable monuments of Egyptian art, purchased by the Russian government for the future Museum of Fine Arts (Golovina 2006). The preservation of the rich Golenishchev's collection for Russian science owes to B. Turayev, who indicated its great value speaking at the meeting of Moscow City Duma. Thanks to the energy of B. Turayev, who fervently stood for the acquisition of Golenishchev's collection, it was purchased by Russian government and didn't go abroad (Struve 1921).

The value of Golenishchev's collection was primarily in the fact that it contained unique written sources important for the study of different areas of the history of Egypt. Selflessly serving science, V. Golenishchev provided willingly any of his valuable artifacts to those who, to his opinion, could successfully work with it. In the *Zapiski Vostochnogo otdeleniya russkogo archeologicheskogo obshchestva (The Notes of the Eastern Branch of the Russian Archaeological Society)*, he published manuscripts' phototypes with the unknown print and accompanied them in the following statement: "I offer them for consideration of the scientists more experienced than I am in deciphering of the unknown letters yet" (Struve 1957). Purchased in Cairo, two cuneiform tablets he provided to the English scientist Sais for publishing; ostrakon with the text of the famous hymn of the Nile he gave to the French researcher G. Maspero for publishing, who dedicated this edition to Golenishcheff; papyrus containing the ritual of royal crowns was given to A. Erman at his request. After finishing his work on the text, Erman suggested to name the papyrus—the "Golenishchev Ritual". V. S. Golenishchev highly appreciated the works of his contemporary A. Erman, even in the cases when he polemized with him. In 1923 V. S. Golenishchev became the founder and the first head of the

Department of Egyptology at Cairo University which he directed till 1928 and where the first generation of national Egyptian Egyptologists was brought up. One of its students was a famous Arabic Egyptologist Mohammed Zakaria Ghoneim.

In connection with the acquisition of Golenishchev's collection by a Museum of Fine Arts, his director I. V. Tsvetayev offered B. A. Turayev the post of its chief curator. Turayev organized the first exhibition of the Egyptian collection and wrote the relevant part in the museum guide. Together with V. K. Malmberg he began publishing the journal *Pamyatniki Muzeya iziashchnykh iskusstv imeni imperatora Alexandra III v Moskve* (*Monuments of the Museum of Fine Arts Named After the Emperor Alexander III in Moscow*) and since the vast number of monuments in the museum was the Egyptian one, the journal in fact was the Egyptology one as well. In a book devoted to a small sculpture from the collection of a Museum of Fine Arts (Malmberg and Turayev 1917), the art criticism part belonged to B. Malmberg and B. Turayev limited only to a "chapter on a religious significance of Egyptian statues. However, extensive comments of Turayev are of a great value for the history of the study of Egyptian art" (Pavlov 1961: 44).

Completion of Turayev's work in the field of ancient Orientalism is his two-volume *Istoriya Drevnego Vostoka* (*History of Ancient East*), created on the basis of a course of his university lectures. This fundamental work covers the events in a vast territory for thousands of years. According to Russian orientalist I. Yu. Krachkovskiy:

B. A. Turayev was probably the last historian of classical East who could embrace in its broad synthesis the historical development of all ancient countries and feel the authority to assess all aspects of their culture. In Soviet times this work was republished several times with comments and additions of his students and followers. (Krachkovskiy 1927: 2)

In the interpretation of historical material B.

Turayev was not only a palaeographer and philologist but a gifted archaeologist as well. Therefore he lamented the lack of development of archaeological works in Russian:

At a time when the English, French followed by the Germans, Italians and Americans stood for nothing, spending any effort, energy and material resources to conduct archaeological researches of the countries where the most ancient human civilizations were created, ... in our country which was located the most near to the East geographically, historically and culturally they thought the least to study the East especially the ancient one—there were no museums, no departments, no original literature. (Turayev 1927: 9)

However, in spite of a large scale of scientific interests, B. Turayev favored Egypt of all countries of the East. "If you take any sphere of human life and conduct a good research, he wrote, you will come to Ancient Egypt". Therefore the best and the most original parts of his monograph on the Ancient East are those that are devoted to the history of Egypt. This interest he carried through all his life. His first major scientific work for which he was awarded the title of Master of shared history was dedicated to the Egyptian god of writing and wisdom Thoth. Egyptology is focused on Turayev's recent works published posthumously: *Egipetskaya literatura* (*Egyptian Literature*), 1920, republished in 2000, and *Drevniy Egipet* (*Ancient Egypt*), 1920, republished in 2000 and 2001.

FORMATION OF EGYPTOLOGY CENTRE IN SAINT-PETERSBURG UNIVERSITY

B. A. Turayev brought up a number of talented scientists, Egyptologists, and historians of the Ancient East. His students in Saint-Petersburg University were I. M. Volkov (1883-1919), A. L. Kotseyovsky (1887-1918), N. D. Flittner (1879-1957), F. F. Hess (1896-1922), A. V. Schmidt (1894-1935), V. K. Shileyko (1891-1930), T. N. Borozdina (1889-1959),

and M. E. Mathieu (1899-1966). Flittner, Volkov, and Kotseyovsky attended A. Erman's course in Berlin after completing the B. Turayev's course in Saint-Petersburg during the summer term. In the first quarter of the twentieth century, the works of Turayev's students were published. Shileyko published his work *Votivnye nadpisi shumeriyskikh praviteley* (*Votive inscriptions of Sumerian rulers*), 1915; Kotseyovsky—*Teksty pyramid* (*Pyramid Texts*), 1917; Volkov—*Drevniy egipetskiy bog Sobek* (*Ancient Egyptian God Sobek*), 1917; Borozdina—*Egipetskie skulpturnye modeli Muzeya iziashchnykh iskusstv* (*Egyptian Sculptural Models of the Museum of Fine Arts*), 1917; Flittner—*Stekolno-keramicheskie masterskie Tel-Amarny* (*Glass Workshops of Tell El-Amarna*), 1922; Schmidt—*Razvitie egiptologii v Rossii* (*Development of Egyptology in Russia*), 1922; Hess—*Ushebti I sarkofagi k nim Ermitazha I Muzeya Iziashchnykh iskusstv* (*Ushebti Figures and Sarcophagus to Them of Hermitage Museum and Museum of Fine Arts*), 1924. In 1930 the *Egyptian Grammar* of Erman translated and edited by Flittner was published.

However, the most famous Turayev's student was V. Struve. Vasilii Vasilievich Struve was born on January 21 (February 2), 1889, in Saint-Petersburg in a family which gave Russia a number of talented scientists and engineers. The first of them was Vasilii Yakovlevich Struve (1793-1864), the founder of Pulkovo Observatory. Hisson, Otto Vasilievich Struve (1819-1905) worked at Tartu Observatory and in 1962, he succeeded his father as a director of Pulkovo Observatory. Two Otto's sons—Herman (1854-1920) and Ludwig (1858-1920)—also left their mark in the history of astronomy. Thus we can say that the members of this family formed a famous dynasty of astronomers Struve.

Interests of Vasilii Vasilievich Struve were in humanitarian field—still at school age he was fascinated by history. Having graduated from high

school in 1907 he entered the History Department of History and Philology of Saint-Petersburg University. The first Russian orientalist B. A. Turayev succeeded in getting him interested in the history of the East especially of Egypt. Student Struve was also attracted by the seminar of the expert in Hellenism and Roman times M. I. Rostovtsev (Frolov 1990). In 1911, after graduating with honors from the University, Struve was left as a magistrant at the University for research and teaching. In 1912 his first scientific works were published. One of them is the monograph *Petersburg Sphinx*, a study on the sphinx located on a water front at the Petersburg Academy of Arts, which were brought from Memnon, a temple of Amenhotep III in Thebes. The second one is the publication of Coptic papyrus from a collection of Turayev. In 1914 V. Struve was sent for training to Germany. There he studied at A. Erman, G. Moeller, and E. Meyer, met with K. Zeta. On starting his classes successfully in summer 1914 he left for Petersburg to marry M. L. Bogorodskaya, hoping to be back soon to Berlin. However the World War II prevented this. But despite such a short apprenticeship he drew attention of Erman who in his autobiographical sketch of a rather large group of Russian students identified Turayev and Struve (Berlev 1989).

On his return to Saint-Petersburg, V. Struve continued working at the University. From 1916 he held seminars on ancient Egyptian texts; from 1918 he read a privat-docent course on the history of Ancient East. At the same time he began working at Hermitage. In 1920 V. Struve was promoted to the post of professor which he held till 1965. In 1928 he passed a master's thesis defense on the ancient Egyptian scientist and historian Manetho who lived in IV-III centuries BC (Struve 1928). V. Struve was first to show that this ancient historian who wrote the history of his homeland in Greek, based on the original data of Egyptian archives and distorted figures in the extracts of his work appeared in the process of interpretation and their communication by other

authors. Later on, returning to this subject, Struve again notes that the reign of ancient Egyptian dynasties could be set in detail only with the help of Manetho's work. "It is very possible, he writes, that this chronological definition of Manetho gleaned from such a valuable source as ancient Egyptian annals, is more precise than conclusions of modern scientists which are based on not always clear evidences of random Greek or cuneiform sources" (Struve 1946: 24). The Struve work dedicated to Manetho was lately republished (Struve 2008).

The most important result of the Egyptological activity of V. Struve is the release of mathematical papyrus of Golenishchev, the most ancient scientific writing in the history of humanity which is kept in the Museum of Fine Arts in Moscow. One of the mathematical problems from this papyrus was published by B. Turayev and turned out to be a very important one for the history of mathematics: In the manuscript of eighteenth century BC there was found a correct solution to the problem, which in Europe was solved only in the fourteenth century AD, that is to say 3,000 years later. With a help of a well-known historian of science Otto Neugebauer (1899-1990) V. Struve implemented the full edition of the papyrus: It was included in the released by Neugebauer series of *Quellen und Studien zur Geschichte der Mathematik, Astronomie und Physik (Sources and Study of the History of Mathematics, Astronomy and Physics)* published in Berlin in 1930. After publication of this work which was recognized by all the Egyptologists of the whole world, Struve was awarded the degree of Doctor of Historical Sciences.

In general V. Struve published about 400 works on the history and linguistics of the ancient world. The most well-known was a textbook *Istoriya Drevnego Vostoka (History of Ancient East)*, created on the basis of lectures given by him at the University. The abridged version of the textbook was released in 1934 and the updated version—in 1937, the second edition of the updated version was published on the eve of Second

World War. After the war, the textbook was reissued under the title *Ocherki istorii Drevnego Vostoka (Essays on the History of Ancient East)* (Struve 1941).

In 1935, V. V. Struve was elected as a full member of the Academy of Science of the USSR (Union of Soviet Socialist Republics). He was a member of the National Committee of Historians of the USSR and a member of the Archaeological Committee of the Academy of Science of the USSR. For his scientific and public activity the scientist was awarded the Order of Lenin and the Order of the Red Banner of Labor. His works were widely known abroad: He was a member of the Committee of the International Association of Egyptology, a member of the Institute of Egyptology of Charles University in Prague, a corresponding member of the German Archaeological Society, and a member of the International Society of the History of Science. V. V. Struve died on September 15, 1965 in Leningrad.

Studies, initiated by V. V. Struve, were continued by his many disciples: V. I. Evgenova, I. G. Livshits, I. M. Lourie, A. V. Machinsky, N. A. Meshchersky, D. A. Olderogge, Yu. Ya. Perepoelkin, B. V. Piotrowsky, R. I. Rubinstein, Yu. P. Frantsov, M. A. Sher, N. A. Sholpo, I. S. Katznelson, M. F. Korostovtsev, D. G. Roeder, I. L. Snegiryov, N. S. Petrovsky, E. V. Cherezov, O. D. Berlevand, and others.

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Seeing the Balkan War Through the Memoirs of the Battle of Gallipoli

Lokman Erdemir^a

Abstract

The twentieth century features numerous phenomena remarkable for Turkish history. Such wars as the Trablusgarp (Turco-Italian) War (1911), the Balkan War (1912-1913), World War I (1914-1918), and National War of Independence (1919-1922) caused traumas that remain vivid in the minds of Turkish people and at the time devastated their psychological well-being and social lives. However, military and social disappointment caused by the Balkan War played an important part in invigorating and motivating soldiers to fight in the Battle of Gallipoli, which cleansed the taint caused by the Balkan defeat and reminded Turkish soldiers of their glorious past. The current study attempts to reveal how the shame caused by the Balkan defeat disappeared in the trenches at the Battle of Gallipoli. To this end, wartime writings, memoirs, and diaries were analyzed and evaluated. The primary concern of this study is comparison of how these two battles featured in the memoirs and/or reports or columns written by officers, soldiers, and intellectuals who participated in and witnessed the two wars.

Keywords

The Balkan War, World War I, Battle of Gallipoli, Istanbul

Without doubt the Battle of Gallipoli is among the milestones of Turkish history. The naval operation launched when the allied fleet consisting of British and French ships bombarded bastions located at the entrance of the Dardanelles on February 19, 1915, turned out to be a complete failure. Therefore, England and its ally France launched a land assault to open up the clog over the Dardanelles, and landed in various parts of the Gallipoli Peninsula and Anatolian Coasts on April 25, 1915. England failed to achieve its aim in this operation which continued till January 9, 1916. They could only advance a few kilometers in, let alone reaching *Kocaçimentepe* and *Alçıtepe* which were the primary objectives on the first day. The death toll in the first week amounted to over 20,000 soldiers (wounded and captives) (Özbay 1979: 239). When England and its allies evacuated their forces from the peninsula after the failure, the Turkish

side's casualty toll amounted to more than 250,000 soldiers, 57,263 of whom were deaths (Çanakkale Cephesi Harekâtı 1980: 500). According to Turkish Army Commander Liman Von Sanders (1968: 130), the total toll amounts to 218,000, while the number of deaths were 66,000.

As stated above, it was the post-war (the Balkan Wars) weakened condition of the Ottoman Empire that encouraged the English side to launch an operation on the Dardanelles. The Balkan disaster was a determining factor in England and its allies' refusal

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of the alliance proposals by the Ottoman Empire before the World War I (Erdemir 2009: 27-28). Bulgarian forces were stopped just before they arrived in *Çatalca* during the First Balkan War, so they could not invade İstanbul but Edirne, the previous capital city of the state. It was a small consolation for the Ottoman Empire to recoup Edirne thanks to the conflict between the Balkan states in 1913 (Balkan Harbi 1981: 375). The fact is that Ottoman Empire lost its lands in Europe stretching from Edirne to Adriatic Sea, which marks the demise of Ottoman reign over the Balkans.

This defeat against the Balkan states which was under the Ottoman reign a couple of years before the war had a dramatic effect on the people and the army. Therefore, the pains caused by the Balkan War were never forgotten, but written down in newspapers, diaries, and memoirs during and after the war. Especially, the victory achieved in the Battle of Gallipoli was always compared and contrasted with the Balkan defeat in the diaries and memoirs of the important figures and combatants of both wars. The comparisons were always based on the premise that soldiers who fought in both wars were of the same nature, which implies that the main causes of the defeat were not the soldiers but the failure of organization and deployment.

The present study is intended to describe the Balkan War via analyses of the diaries and memoirs of people who fought in or witnessed the Battle of Gallipoli. The study also attempts to categorize the impacts of the Balkan defeat and to lay bare their aftermaths in the social milieu.

COMPARISON BETWEEN THE BATTLE OF GALLIPOLI AND THE FIRST BALKAN WAR

A great majority of the combatants of various ranks made comparisons between these two wars. The comparisons had already started during the pre-war preparations. The leading figure in making such

comparisons was Liman Von Sanders, the commander of the fifth Army. He compared the pre-war preparations of the Ottoman Empire after the declaration of mobilization in August 2, 1914, with the condition during the Balkan War. The Ottoman Empire completed its mobilization in 1914 in contrast to the Balkan War where preparations were inefficient. Timely preparation in the former case helped the Empire to stop the Russians on the Erzurum-Kars road around *KöprükÖy* on 17 November 1917 (Çakmak 2011: 4). For Von Sanders, this showed a remarkable improvement in the combat power of the Ottoman Empire (Von Sanders 1968: 39, 60).

Another officer comparing these two wars was Lieutenant Colonel Mehmet Nihat. He agreed that Turkish soldiers were defeated in the Balkan War because they lost their combat capabilities and the army fell behind the times. Actually, he thought that the soldiers who fought in both wars had the same characteristics. Therefore, he associated the main causes of the defeat with the failure of deployment and organization (Yazman 2008: 207).

RuşenEşref, a war-time journalist, asked the soldiers who fought in the Battle of Gallipoli whether they had participated in the Balkan War, as well. *AyaşlıEcir* said, "I was wounded in the Balkan War. I was in the *Ayaş* Battalion. (Showing his shoulder) The bullet in here and out here. It was no match to this war. It was a foul event". His statement is of particular significance to better reflect a Gallipoli veteran's viewpoint concerning the Balkan War (Ruşen Eşref 2006b: 315).

The Balkan War had a deep impact on the minds of Turkish Officers as well. Not only commanders in the Battle of Gallipoli but also other officers evaluated the conditions back then. Lieutenant İbrahim Naci was of view that in the Balkan War Turkish soldiers fought in bad conditions and wrote about his feelings and state of mind; he said, "In *İşkodra* (Shkodra) Turkish soldiers not only fought the enemy, but also hunger, dehydration and misery"

(İbrahim Naci 2013: 85).

Another memoir featuring the political and social developments of the period belongs to Hasan Remzi Fertan. Hasan Remzi, a cadet in the Haribiye Mektebi (Military College) during the Balkan War, participated in the World War I and National War of Independence, he witnessed the roughest and most troublesome time of the process. Remzi Bey, who fought in the *Çanakkale* Front of the World War I as a deputy officer (sub-lieutenant), spared a comprehensive part for the Balkan War in his memory:

Turkish soldiers were being atrociously butchered in Rumelia. The aim was to eradicate Turkish and Islamic identity. Refugees were unprecedentedly pouring in Istanbul. These troops which caused unrests everywhere also caused an actual danger and mistrust. The present condition is dangerous and dismal. (Fertan N.d.: 22)

His statements picture the traumatic condition caused by the Balkan War. For Hasan Remzi, the Balkan War referred to a temporary fadeaway of Turkish soldiers' bravery and greatness. He says:

Presently, we lost Rumelia. Hundreds of thousands of Turkish and Muslim civilians and soldiers were throttled and their purity was tainted. Turkish chastity was tainted. Turkish soldiers' bravery and pride were temporarily destroyed by tactless hands. (Fertan N.d.: 23)

REMINDER TO THE SOLDIERS BEFORE THE WAR: THE BALKAN DEFEAT

In the Anzac assault on the Arıburnu Coast on the morning of April 25, the Turkish side encouraged their soldiers by reminding them of the Balkan War.

In order to maintain and ensure the steadfast determination of the soldiers in the face of Anzac troops (Australian and New Zealand Army Cops) on April 30, Lieutenant Colonel Mustafa Kemal (Atatürk 2011: 5), who was a staff officer with lieutenant commander rank in the Kuva-yiMürettebe (Composed Forces) under the command of Brigadier General

FahriPaşa, then director of operations for what later became Bolayır Army Corps, said:

I do not expect that any of us would not rather die than repeat the shameful story of the Balkan War. But if there are any such men among us, we should at once lay hands on them and send them up to the line to be shot. New forces put under my command in order to finalize the achievements we have accomplished so far will engage in the war area. (Ruşen Eşref 2006a: 53)

DESERTERS FROM THE BALKAN WAR

To better picture the valour and magnificence of Turkish soldiers in *Çanakkale*, records of some unfortunate incidents during the Balkan War were included in diaries and memoirs. Desertion from the Balkan War is among the prominent subjects featured in those records. Combatants of both wars were compared and contrasted with each other. As a matter of fact, both were regarded equally virtuous and moral. Soldiers got a severe blow in the Balkan War and ran away from the fronts with scattered troops withdrawing untill *Çatalca*. Actually, the same soldiers stopped the progress of the enemy and defended the Gallipoli Peninsula for months.

According to the reporter of *Tasvîr-iEfkâr* (Picture of Ideas), soldiers got to better know their enemy and well understood its intention. He says:

At the sunset, the thought in my mind was the difference between the hesitant and doubtful soldiers in the Balkan Wars and well-organized and resolved soldiers who better know the enemy and well understand its intention. It was irresistible to admire and appreciate the restored felicity in the army in one year. Actually, it was not the army that had changed but the way it was organized and deployed. Wasn't it the same old components that brought about the splendid united body before our eyes? (Agâh 1915: 1)

Radio Telegrapher Reserve Officer Tevfik Rıza Bey compared the bravery and resolution of the soldiers in the bastions under bombardment on February 19 with the deserters of the Balkan War:

Soldiers are piled up on the ground. Right after that, they carry on cleaning the cannons by singing just like nothing happened. Turkish soldiers are really very brave and very different from the Kuleli-Burgaz deserters. (Tevfik Rıza 2012: 83)

Another figure dealing with the condition of the soldiers in the Balkan War was Ali Ekrem (Bolayır). He, too, associates the defeat with the belated precautions concerning deployment and organization of the army. He thinks that the spirit of the soldiers rose victorious from the war, even though physically defeated. This is how they achieved a victory in *Çanakkale* two years later, which greatly astonished the whole world. He says:

Your enemies thought that you were beaten down, crushed, broken, and exhausted. The defeat you faced in the Balkan War made them think so. But you were not defeated by the enemy, but imprudence, incompetency, and treason. You were not fallen, broken, and dead; did not fall prey to laziness and cowardice. You were left without food, water, ammunition, plans, officers, and above all you were stripped off your conscience. Nevertheless, you were on the verge of defeating your enemy.

If the same effort for the defense of *Çatalca* as had been exerted in *Lüleburgaz* had been made, and if a cursed madness never seen in the military history of the world had not showed up, you would have been victorious; your spirit would have been victorious. If it hadn't been the case, would you be able to bring about such an able and brave body for the defense of *Çanakkale*, which deeply astonished the world? (Ali Ekrem 1915: 3)

DESIRE TO PARTICIPATE IN THE BALKAN WAR

Another issue often covered by the memoirs is the sadness of the soldiers due to not being able to fight in the Balkan War, a feeling aroused by the superiority over the enemy. Thanks to the self-confidence that arose from the *Çanakkale* victory, the prevailing thought permeating the memoirs is that the writer would have never let the army face the defeat and disaster in the Balkan War if he had been fighting.

An officer's remarks starting with "Damn you, Damn you, the Balkan War" are as follows:

I was sad not to be able to serve to my country in the Balkan War in Macedonia or at least dig a grave for myself right next to my father's at the Thessaloniki entrance. But, thanks to Allah, this time I stand to the enemy who came to invade my country. (Muhterem Kumandanın 1915: 3)

This statement is the best example to show what Gallipoli means to a soldier. While writing about the benefits of military training after the declaration of mobilization, İsmail Hakkı Sunata, a combatant in the Battle of Gallipoli, delivers some remarks about the defense—the bitter memory of Balkan War—in *Çatalca*:

I am not scared of being a soldier. On the contrary, it is a deficiency not to learn about it. I did not know how to wield even a stick if I were to fight in the Balkan War. I regretted that I had not learnt how to shoot a gun ever in my life when I heard the cannon reports in *Çatalca*. If I had been given a rifle then, a stick would have been much worthier to me. I did not know how to hold a rifle, how to aim at, how to refill, and how to shoot. Then my ignorance gave pains to me. As if I had been a deserter and as if I had been the cause of the defeat. Today, I am very happy to be a recruiter. If being under arm has some difficulties, pains, and deprivations, then I want to get accustomed to the feeling that these are all normal. (Sunata 2008: 23)

CLEANSSED TAINT: BALKAN DISASTER

The prevalent issue in the memoirs is the acknowledgement that the fight in *Çanakkale* cleansed the taint caused by the Balkan defeat, which was comprehensively handled in the news, commentaries and letters written during the Battle of Gallipoli. Cleansed taint is the shared point in almost all comparisons between the Balkan War and the Battle of Gallipoli. What cleansed this taint is the blood shed during the Battle of Gallipoli.

The letter sent to his relative was read by Hüseyin Sabri Bey:

Most probably the Balkan War wrenched your heart, as well. I request you to think again. Thanks to Allah, we cleansed the taint put on our face in the Balkan War... (Hüseyin Sabri 1915: 2)

A soldier who was wounded in the arm expressed his feelings saying, “The Balkan War’s taint on our faces was cleansed. Of this we are greatly content”. (E [Elif] T [Te] 1915: 1)

Hamdullah Subhi (Tanrıöver) who serialized his experiences under the title “What we saw” in *İkdam* Newspaper reached out to help a wounded soldier on his way to the front line. The soldier said, “Let it bleed!... It is only this blood to cleanse the taint of the Balkan War”. Which clearly depicts the soldiers’ state of mind. (Hamdullah Subhi [Tanrıöver] 1915: 1)

Among those who deeply felt the sorrowful effect of the loss of Rumelia, the one was Raif Necdet. In his writing titled “Address to My Land”, in which he describes the rationale behind the pride and happiness aroused by the victory of the War of Gallipoli, he regards the Balkan defeat as a tragic event:

As a matter of fact, you are not tired of losing territories in Rumelia because you did not ardently and vehemently defend the land that you had acquired by valiance... Yes, you always gave away... In the end, after the Balkan tragedy, you had nothing more to give away and as if the chain of thrashings had found the last ring. (Raif Necdet 2006: 117)

Raif Necdet expresses that enemies came to think that old Turkish heroism and valor were no more in the new generation after the Balkan War, and that this understanding is totally nonsense, groundless, and foul. He addresses the people as follows:

We were sucked into the whirl of ends? No... A hundred thousand times of “no”... We came back to life with a miraculous blow... It is a must to cleanse the taint the Balkan War put on the bright faces of brave soldiers of a brilliant and magnificent history which was written in blood and glory! (Raif Necdet 2006: 118)

According to him, the *Çanakkale* Victory means more to nation than meets the eyes:

As a matter of fact, you are not ever tired of losing

territories in Rumelia because you did not ardently and vehemently defend the land that you had acquired by valiance... Yes, you always gave away... In the end, after the Balkan tragedy, you had nothing more to give away and as if the chain of thrashings had found the last ring. Wake up and rise, so that cleanse the taint on your face with the sun of victory that will rise from a new horizon!

It did not take so long for the sun of victory to rise to cleanse the taint... Everything but each and every thing was cleansed by this sun of victory which suddenly came out of the crimson horizons of *Çanakkale* with a dignified red halo, where legendary epic stories were written in noble bloods of heroes... (Raif Necdet 2006: 118)

İsmail Hakkı, a professor at İstanbul University (*Darülfünun*), remarks that “Defense in *Çanakkale* is a matter of honor for our history. Thanks to this defense, Turkish soldiers cleaned off the taint and reclaimed their military pride. (Raif Necdet 2006: 136)

In a letter of condolence Abdülhak Hamid wrote to Müşir FuatPaşa, who lost his three sons in different fronts, one in *Çanakkale*, Abdülhak Hamid paraphrases the feelings and opinions of the people about the War of Gallipoli by saying, “Dear Pasha, the Balkan taints were gone in the blink of an eye. These taints were cleaned off with the sweat of zealous officers, with the blood of gallant and brave soldiers and with the tears of orphans and mothers. They broke that seal of cowardice and treason”. (Çakır 2009: 490)

A COMPARISON BETWEEN THE BALKAN WAR AND THE BATTLE OF GALLIPOLI FROM A LOGISTICS PERSPECTIVE

Another benchmark of comparison between the Balkan War and Battle of Gallipoli is healthcare and logistics. Failure of deployment and management of the army during the Balkan War adversely affected the healthcare services behind the front. Thousands of immigrants from Rumelia added to the problems faced in the healthcare services in Istanbul.

Journalists were the best observers of the present condition. On the other hand, the near completion of the mobilization before the outset of the Battle of Gallipoli considerably contributed to the avoidance of the bitter sufferings faced during the Balkan War. Tanin was the newspaper to make the best comparison concerning the issue at stake under the title “İstanbul

during the War”:

...But the corridors did not compare to the ones during the Balkan Wars. We used to see poor sons of this country lying in the corridors with their wounds not attended for days, while we could hear nothing but rattling sounds of small carts carrying the heavily wounded soldiers to their beds without hurting them. (Harp Aylarında İstanbul 1915: 1)

The wounded brought to Istanbul were so proud of being the members of a victorious army, but not of a shameful one. Fatma Aliye is among the ones who wrote about the pride of the incoming wounded soldiers. She wrote,

Visitors must have realized the difference between the soldiers who got wounded in the Balkan War and the current war. They were crestfallen, but these are happy. They were wounded, too. However, they returned from a defeat and abasements such as disorder and desertion. On the other side, these soldiers did their duty and returned from a victory. There is no mention of wounds; on the contrary, they expect to get well soon and desire to go back to the front. (Fatma Aliye 1915: 35)

Another cause of the Balkan defeat was untimely and insufficient supply. When Hamdullah Suphi saw a portable kitchen on his way to the front, he said:

It was one of the happy coincidences to see a mobile kitchen preparing warm food for the battalion, which shows why our soldiers have full stomachs unlike the ones in the Balkan War. (Tanrıöver 1987: 71)

Servet-i Fünûn (the Wealth of Knowledge) Journal describes the efforts and sacrifices of Turkish women as “national social revolution (*inkılâb-ı iğtimâî-i millî*)” and explains the change in the society as follows:

The last Balkan War has showed us that it is only possible with well-trained caregivers, especially women, to provide high quality healthcare services for ill and wounded soldiers. Accordingly, the Red Crescent introduced a new service, and brought about a social revolution. Today, there are some 150 female caregivers who work at hospitals in

Istanbul and proved to be very handy in many cases. Most of them were trained at Istanbul University, *Kadurğa* Hospital, the Central Office. (*Bir İnkılâb-ı İğtimâî-i Millî* 1915: 4)

VICTORY IN GALLIPOLI: END OF DISAPPOINTMENT

On March 18, the assaults of the allied enemy forces never ceased all day and the severity of the damage to the enemy fleet could only be appreciated at dusk. Of the so-called invincible fleet, Bouvet, Ocean and Irreversible were sunk, while many British and French battleships, such as Inflexible, Sufren and Agamemnon were so severely damaged that they were unable to fight (Erdemir 2009: 87). 18 March Victory aroused great joy all over the country, which was recorded by the press. The War Journal (*Harp Mecmuası*), the release of which started after the Battle of Gallipoli, writes about the jubilations across the country as follows:

Three years ago... it was a lachrymose interregnum period, records of which will be written in tears. Our country was thrown into the baleful Balkan War in a weak condition. Then, we used to read about the joyful descriptions of the foreign journalists celebrating our dismissal from Europe and our hearts used to bleed through concealed wounds. Our evasive glimpses at the front we saw in the paper desired to turn inside to take a close look at the wound in our heart and to be painted in its color. However, besides this dismal incident, the present time shines like sun spreading its beams to the future and showing us the path to walk. Now our head is held up high. Our face is clean and bright in the face of the whole world. (Bilkan and Çakır 2005: 17)

The Battle of Gallipoli is important due to its consequences. In fact, this battle all but erased Turkey's disappointments caused by the Balkan defeat, revived the past spirit of glory and valor, and turned the Turkish land into an everlasting country. (Sami Paşazade Sezai 2006: 128)

Cenap Şahabeddin's article published in the War Journal is of importance to show how 18 March Victory removed the disappointment and crestfallenness of the nations caused by the Balkan

Wars. He wrote of the victory and its impacts as follows:

Unfortunately, Trablusgarb (Turco-Italian) War was soon followed by the Balkan tragedy. We participated in this war by saying “Let’s beat the hell out of them”! I remember well: Just after the declaration of war, we used to roll our pencils over the map and mark the cities beyond our border. People got under arms by thinking, “Our army will be here in one week, there in ten days and arrive in the enemy’s capital city in 25 days”! Then we woke up to find our army in a dismal and wretched condition. Every passing hour we received shameful news from the war field. We shut our mouths out of shame; nobody wanted to talk about the war... The expected legend of the Ottoman victory turned to the longest and bloodiest record of Ottoman history... Doubtlessly, this war is the most effective part of our history. Even the conquest of Istanbul did not ask for that much sacrifice and nation have never been that ready for sacrifice. Nights linger between the scary memoirs of today and silent threats of tomorrow. Cordially, we do not refrain from making peace: We say, “That’s enough. Let flowers and crops cover the earth which has been flooded by blood and tears. But the nation is sure that no matter how long it will last, but this war (World War I) will be a crown of pride for the Ottoman side. (Bilkan and Çakır 2005: 259-260)

CONCLUSIONS

The Gallipoli Victory is not only a battle won in the field, it also removed the sorrow and despair caused by the withdrawal starting around Vienne, especially the defeats in the Trablusgarp and Balkan Wars, and restored the self-confidence in every walk of life. The sense of indignation and shame carved in the hearts after the Balkan War disappeared in the *Çanakkale* trenches.

Victory achieved against all odds awakened the Turkish people. It is remarkable that this phenomenon was specifically handled in newspapers, journals, and memoirs. Almost everyone unanimously agreed that the taint caused by the Balkan War was cleansed in *Çanakkale*.

Turkish Soldiers (also called “*Mehmetçik*”) not only won a victory but also enabled the spiritual

revival of the nation. As a matter of fact, nation started to regain self-confidence. Technological opportunities were not adequate enough, but belief in victory, unity and solidarity brought success to the Turkish soldiers in *Çanakkale*. Not having tasted victory for years, the nation got rid of the shame caused by subsequent defeats. Besides easing down the grief and shame, the Gallipoli victory, achieved against all odds, became greatly important in gaining and preserving the nation’s independence.

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The state of the Mind in a Revolutionary state of the State

Nditsheni Emmanuel Tshikwatamba^a

Abstract

The article epitomises its foundations by providing definitional and explanative dichotomy among the State, Nation, and Nation State. It affords a depiction of the centrality of the mind, the interface of the body and mind in behavioural manifestations. It furthermore acknowledges that nothing occurs in a vacuum but in the context of the fullness of the mind. The visible manifestations of human behaviour are contended to be informed by the noiselessness invisible aspects of the mind. The same noiseless mind that informs the behavioural visibility that becomes somewhat active and busier in its conspicuousness. The dual existence of things and events in a revolutionary context that transcends to other behavioural undertones is discoursed. In the context application of the revolutionary mapping, the mind is presented as a culprit revolutionarist that wages revolutions without fear of external threats through arrests, danger, pain, terror, dread, apprehension, detentions, and any other similar means including death. The article settles that the mind is the determinant factor of human behaviours and it therefore defines the state of the State in any revolutionary circumstance. It denotes a functional separatism of the mind from the brain which is an organ of the body thereby equally accepting that the brain functionalises the mind. The equal essential role of the mind in post revolution construction to establish and promote an acceptable system of government that responds to socio-economic factors is detailed herein the manuscript. A deliberate attempt is made not to be suggestive and prescriptive on the shape and form of such a post revolution system of government.

Keywords

Revolutionary mind, dualism, State(s), constructs

The topical formulation of the state of the mind in a revolutionary state of the State was from the beginning repudiated by the hostility of the same mind that conceptualised it. The resentment of the mind exhibited along the fibres of reasoning supposing that what is referred to as the state of the mind should rather be the state of the State in a revolutionary state of the mind. The mind presented emotional tensions with itself attributed of “dragging” and “pushing” from its parallel angles to relax the discomforts it created for itself. However, such is the normal behavioural patterns of the mind creating discomforts

and tranquilising them at its leisure time. The article is purposed to divulge the nexus of the mind and body in order to provide comprehension of behavioural interactionism. It hypothesises in a revolutionary context that human behaviours do not exist in a

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vacuum but in an interactionism theory of the dual existence of things and events. Whilst the circumscription of the manuscript is contended in a revolutionary context but its significance transcends beyond the specified area of limitation. The broader behavioural manifestations of human society find scoping in the value added by this manuscript narrating the essential role of the mind.

In search of context and meanings the conceptual and terminological precisions are necessitated from the disposition of application and content to avoid semantics. The special symbols are used where applicable not for definitional purpose but merely for differential reasons. The space of revolutionary mind is enclosed from the perspective of interconnectedness of the mind and body attaching the advanced arguments with the impression of dual occurrences of things and events. The post-revolutionary constructs which ultimately translate into revolutionary conquests and triumphs to the revolutionists are essentially incorporated. The post-revolutionary constructs are signposted cognisant of the socio-political and economic conditions of the State alongside its level of development and stakeholders' interaction without adapting foreign systems and processes in local situations.

TERMINOLOGICAL PRECISIONS AND DISPOSITIONS

A state is a condition or mode of being with regard to a set of circumstances, a position or a state of being in a stage or a form (Universal Dictionary 1986: 1482). A state of the State is its condition in a revolutionary advert of the mind contended herein and such a definition is lexical attempting to report usage of the words involved herein (Kahane 1986: 272). The small letter "s" for the state and the capital letter "S" for the State are used to epitomise the value of special symbols. The use of special logical notation is not

peculiar to modern logic. The greater extent to which modern logic developed special technical symbols made it immeasurable more powerful as a tool for analysis and deductions. The special symbols of modern logic assist in exhibiting greater clarity on the logical structures of propositions and arguments whose forms tend to be obscured by the unwieldiness of ordinary language. A further value of special symbols is the aid they provide in the actual use and manipulation of statements and arguments. From this paradoxical perspective, the use of these symbols herein is not concerned with developing rules of thoughts but with evolving techniques to enable readers to get easily along with this manuscript. These symbols assist in settling verbal disputes since some disputes are merely verbal whilst others are not. Non-verbal disputes cannot be settled by a simple measure of framing new definitions of the terms and concepts involved since some of them could be attitudinal, or of a nature of belief or of any kind (Copi 1978: 131, 265).

The term State, Nation and Nation State are usually used interchangeable in international relations but they have technical meaning(s). In certain context the differences in meanings might have greater significances. A State is a geographical bounded entity governed by a legitimate authority that has the ability to formulate laws within its boundaries. It is a legal entity recognised under international law as the legitimate decision making unit of the international legal system. States determine own policies and establish own forms of government which may differ ominously from one State to another. The people who inhabit the territory of the State might or might not be the citizen of the State depending on the laws passed by the government of the State. In relation with a State a nation is a grouping of people connected to each other in some form or the other. Grouping of people who consider themselves culturally, linguistically and ethnically interconnected may be considered a nation

whilst their identification does not have to be restricted to these properties. Nations might exist without jurisdictional or territorial rheostat as the Jewish nation did before 1947 when the State of Israel was formed. The term Nation-State is historically a recent phrase in relation to Nation and State and it demonstrated a growing convergence in the recent past. Nation-State means a State whose inhabitants consider themselves a nation and it is a geographical bounded legal entity under a single government the population of which psychologically considers itself to be in some way, shape or form related. Countries today are commonly referred to as Nation-State even if they are not. In Africa, the States that received their independence between 1950s and 1960s were based on preceding colonial boundaries and thus States count many nations (tribes) as own inhabitants and are some instances a single nation because of the arbitrariness of the previous colonial systems. Technically such States are States and not Nation-States (Papp 1984: 15). The concept of the State in Africa is inevitably elusive. Although most observers of African development have employed the term State freely they differed considerably in their interpretation of its significances and characterisation. The State structures and its agencies rooted themselves deeply in African society in the pre-colonial and colonial epochs, and the central State institutions were the objects of conflicts and struggle during decolonization. During the first year of independence, the African States were perceived as an arena of sovereignty and territoriality and perhaps of nation building, but it was not perceived as an interconnected set of institutions with own existence (Chazan et al. 1992: 38). According to Keulder (2000: 2) a State contrasts from government due to its permanence status while the government is short lived since it depends on the elected part of the State. The State is neither omnipresent nor omnipotent (Migdal 1999: 230).

In a State there is a need for individuals to form

societies in that people cannot secure their survival on their own nor can they provide for all their needs. For shelter, they need builders and for food they need markets. In any society, inequality exists and interest becomes more specific and organised. The existence of inequality results in a sphere of activities developing between the State, individual and organised members of the society whose aim is not to rule but to represent (Gellner 1986: 24, 187), and thus a zone of conflict emerged. The notion of a civil society therefore implicate that a separate sphere of interests develop outside the State (DeLue 1997: 182) culminating into a revolution within a State. Societies are constantly changing and have mechanisms to adapt to changes. In the event that the society cannot adapt to change, the system breaks down. A society showing many signs of impending revolution but not yet experiencing violence is in the first stage of a revolution and the signs are: Economic situation is not deteriorating but people develop grievances about economic activity; the people encounter restraints and get annoyed by the development of things and eventually feel aggrieved. Righteous indignation about economic matters is accompanied by class antagonism and class antagonism is far much complicated than “haves” opposing the “have nots”. The antagonism drives a society toward a revolution originating in the people’s mind, the mind being the conception zone of socio economic distinctions (Venter and Johnston 1991: 220, 216). In a revolutionary state of the State, upheavals, bloodshed and disorder of some kind are indicative of the condition of the State, but these are necessarily not revolutions in themselves but indicators that the mind is revolutionizing against something.

REVOLUTIONARY MIND

The physical events and processes occur somewhere else before they are experienced in the physical realm, thus they occur in the persons’ mind and not in a

vacuum. The interactionism theory attests that mental and physical events mutually influence one another in relation to parallelism theory advocating that there are no causal relations between mental and physical events (Hospers 1990: 245, 254, 256). The interactionism theory is accepted in this manuscript to the effect that revolutions are conceived in the persons' minds first and manifest secondly in the physical realm, hence the state of the mind in a revolutionary state of the State. The Holy Bible of the New International Version (NIV) (1984: 1889) stipulates through First Peter chapter one verse 13 that prepare your minds for action, interpreted to convey that visible actions in the physical are conceived in the person's mind first. Whereas the behaviourists are meticulous in avoiding speculation about what goes on in the human being's mind (Dennet 1991: 70) the mind is a revolutionary implicating that revolutions are not waged by human bodies but by human minds and the mind is equally responsible for a larger total sum of human behaviours. The people's minds are activists and every revolution that evolved in the historical account of any nation is waged by the minds, be it the American Revolution of 1774-1783; the French Revolution of 1789 or the industrial revolution which occurred late on the eighteenth into the nineteenth century as reported in the historical collections provided in the writings of Meer and Gabler (2011: 46). Whilst the American revolution is as well cited above, Sparg, Schreiner, and Ansell (2001: 60) however informs that American revolution is not usually included in the list of great revolutions that have changed the mainstream of historical development because the results of that revolution were to create a capitalist society which was neither democratic in the fullest sense, and that the revolution created a strong imperialistic tendencies.

Following on the behavioural theory, the behaviourists champion the third person perspective in which only facts garnered from the outside count as data. One can videotape people in a revolutionary

action and measure error rates on tasks involving bodily motion, or reaction times when pushing buttons or levers, pulse rate, brain waves, eye movements, blushing so long as one has a machine that measures these objectively, and galvanic skin responses, the electrical conductivity detected by a lie detector. One can open up subjects' skull to examine what goes on in their brains, but suppositions cannot be made pertaining what goes on in their minds for that is something that one cannot get data about while using the inter-subjectively verifiable methods of physical science. It is difficult to scrutinize directly into people's minds but one has to take his word for it since any such facts are about mental events and are not among the data of science because they can never be properly verified by objective methods. This is a methodological scruple which is the dominant principle of all experimental psychology and neuroscience that has too often been elevated into one or another ideological principle. Mental events and effects truly exist and cannot be studied by science which contents itself with theories of the peripheral lower effects and processes in the brain. In actual fact, the mind is not the brain and it is acceptable to have the theory of the brain alone aloof from the mind (Dennet 1991: 70-71) although the brain functionalises the mind. The idea of the mind as distinct from the brain is deservedly in dispute in spite of the persuasive themes to canvass their dual existence. If mind and the body are distinct substances they nevertheless should interact; the bodily sense organs via the brain should inform the mind and sent to it or represent it with perceptions or ideas or data of some sort and then the mind having thought things over should direct the body in appropriate action. This is called integrationist dualism (Ryle 1949: 78) and monism and dualism are detailed elsewhere herein below. The activities of the mind have witnesses and the trouble with the events of the brain is that no matter how closely they match events in the stream of consciousness they have one fatal drawback: *There is*

nobody in there watching them. The events that happen in the brain just like measures that happens in the stomach are not normally witnessed by anyone, nor does it make any difference to how they happen whether they occur witnessed or not witnessed. The proceedings in consciousness on the other hand are by definition witnessed and experienced; they are experienced by an experiencer and their state of being experienced is what makes them what they are: conscious events. An experienced event cannot just happen on its own happen hook it seems; it must be somebody's experience. In order to produce a thought someone must engage in the thinking process and a pain is felt by the one experiencing it while others might imagine the gravity of the pain without feeling it. With all these it can be discovered that the trouble with the brain is that when one looks in it one realises that there is *nobody home* (Dennet 1991: 28-29), but understanding that the mind is the personification of the brain. The brain functions create the mind and the mind shapes and determine the extent of the revolution waged against the State. The feeling, thoughts, experiences and memories that reflect personal mind also reflect the functioning of the brain (Sprenger 2010: 22).

Simply put, revolutions are festivals of the oppressed (Geras 1986: 219) and contextually the festivals of the oppressed minds seeking for relief. It is these festivals of the minds that manifest in the physical forms that determine the state of the State prior, during and the aftermath period of the revolution. The festivals of the oppressed minds are the struggles for State power in the name of reconstruction of antiquated social relationships. When the idea of the revolution is conceived in the mind, the manifestation of the conception is witnessed physically. Revolutions translate into a transfer of political power from one social class to another and a social class is a section of society and is separated from the rest of society by common economic interests and a common ideology (Sparg et al. 2001:

57). According to Venter and Johnston (1991: 211) revolutions are multi-dimensional phenomena incorporating more than one extreme reflection of ordinary phenomena and are incapable of being simplified to one or another thing. A mere riot cannot be classified as a revolution meaning that as to whether a revolution has become a revolution is defined by a variety of prevailing circumstances of the time in a specific place. What is acceptable to be a revolution in another State might not be acceptable as such in different political and social background. When revolutions are in motion people are carried along or are swept away. The revolution is a mighty whirlpool with the strike movement leaping from place to place, then takes off again and rushes forward like a whirlwind. The masses themselves rush forward like the ocean tide whipped by a storm. Revolutions are social upheavals, less naturalistic, less familiar which convey the sense of power greater than the participants. As the masses push forward, each day brings new strata of the population to their feet and unfolds new possibilities. It is though someone is stirring a social cauldron right to its very bottom with a gigantic spoon. The state of the State in a revolution is attributed of workers strikes, incessant meetings, street processions, wrecking of country estates, strikes of policemen and women and janitors, and finally unrest and mutiny among the soldiers and sailors. Everything disintegrated and turned to chaos. This chaos is just chaos of course the deeper meaning of events being the class struggle for power orchestrated by the mind. In any revolutionary circumstance the need for an order, another ideal different kind of an order with its own embryonic organs of power begin to define itself from within turmoil. The greater the anarchy caused by the movement of strikes and mass actions the more the State power become disorganised and the nearer the revolutionaries' to victory (Geras 1986: 240-441). Behind all these pandemonium and the visible eventful activism of the body there lies the invisible culprit the mind; in charge of all the visible

upheavals. These events divulge the state of the mind of the revolutionarists and the state of the State being determined by the state of the mind. In the physical realm the state of the State shambles but the reality is that the state of the mind of the revolutionaries is represented in the physical realities of the state of the State. Revolutions are not merely waged by the people's mind or organs of the civil society against the regime of the State in the physical but the regime's State machinery can in its mental state also wage a revolutionary struggle against the people within and outside own territory. Technologies of dominance and the monopoly of weaponry by the South African apartheid regime ensured colonial waged revolution against the people until the people waged people determined revolution against colonial and apartheid regime (Picard 2005: 15). The most central feature of mind, the phenomenon that seem more than any other to be quintessentially mental and non-physical is consciousness. The state of consciousness of the mind is mostly analysed from both the personal and sub-personal points of views and in doing so, it becomes imperative to gain an understanding that consciousness of the mind is not only one feature or phenomenon or one aspect of the mind but several. An avenue of consciousness in oneself is generally held to be the faculty of introspection and avenues to consciousness in others are their introspective reports (Dennet 1991: 28-230).

Revolutionary struggles are herein not encouraged neither are they discouraged in that they are inevitable in themselves and they occur as they do. They are inevitable and avoidable at the same time and the State and society should consciously seek for their avoidable alternative at all times than to assume their inevitability occurrence. "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is, His good, pleasing and perfect will". The Holy Bible-New International Version (NIV) (1984: 1726) through the book of

Romans Chapter 12 Verse 2. The essence of revolutions waged by the minds is premised in the understanding that a mind that is transformed by political and revolutionary literatures *could* be a rebel and a disturber; and such a mind *could* make war and peace. It makes own combinations and correlations from the materials with which it finds itself surrounded. The mind can in large sense make or mould environmental conditions and eliminate or neutralise hostile influences and reinforce favourable conditions. In any revolution the mind refuses to be a slave thereby attempting to assume the complete mastery of the slavery conditions imposed to it. Instead of remaining dependent on the natural environment the mind builds up a vast social environment for itself. It builds up a far reaching social systems and structure with institutions of all sorts which are intended to develop and educate human population and individuals intellectually and morally; facilitate intercourse and co-operation among them; declare and safeguard their rights and protect them against hostile influences of the animate or animated environment while it can create certain hostilities where applicable. The super-structure of the mind is immeasurably greater than the brain or neutral structure on which it rests and is something of a quite different order which marks a revolutionary departure from the organic order whence it originated. Mind has risen above its physiological source as high as or even higher than life has risen above its inorganic beginnings. It is the most important and conscious constituent although it does not act as much as the body does. The mind acts in its noiselessness while the body act in an ear-splitting pattern. It is most important and conspicuous constituent regularising the body relations in that disembodied mind and disminded body are both impossible concepts as either has only meaning and function in relation to the other. The mind had been the wing on which human behaviour has risen into the empyrean. It is described as a variation or mutation or series of mutations in

holistic evolution of revolution in some respect antithetic and at variance with its main trends. The final result of the mind is to immensely enrich main processes and it has made all the differences in all revolutions waged in any global historical development. Had it not been the mind all elements of discord and disharmony would have passed away from its vast cosmic routine. The activities of the mind below the level of consciousness are most important for the mind as a whole. It is this unconsciousness area or field of its activities that mind specially feels the pressure of the past and to some extent pull of the future. The mind therefore integrates the past and the future with the present and thus mental activity is a synthesis which unifies all its time in the present moment of functioning (Smuts 1926: 257, 259, 260, 262, 263, 273). The pressure of the past and the pull of the future could be the recipes for revolutionary tensions particularly in the event that person's minds are nourished with revolutionary and political literatures. The minds not nourished by political literatures, are equally explosive and can be more detrimental in any revolutionary course of an action.

MONISM VERSUS DUALISM

The notion of the state of the mind in a revolutionary state of the State finds better expressions and comprehension in the monism and dualism theory. Monism is the doctrine which asserts that there is only one form of substance to content with in making theoretical descriptions, the form of substance being the physical matter in the universe for example. To the contrary dualism is the doctrine which asserts that there are two substances providing referents for theoretical constructions in the universe, the mental as well as the physical. The theoretical framework and doctrine pertaining monism and dualisms can be related respectively to the notion of realism and idealism; realism related to monism accepting that

there is only one matter and idealism related to dualism thereby asserting that the mind influences the matter (Rychlak 1968: 67). In accordance with the theoretical dictates of dualism the physical conditions have mental or spiritual coordinates and the physical condition being the second manifestation of the spiritual coordinates which is the first occurrence of the second manifestation of the physical condition. The mental or spiritual significances of both the relevant pieces of the physical world and the nature of mental relationship which are constrained by that world regarded as out of bounds. There seems to be an underlying acceptance that if the world is not really made up of building and the space between them then there is nothing which can be latched on to it in order to engineer and reform the world (Filmer et al. 1972: 2). The aforesaid understanding is perpetuated by the fact that physical phenomena are treated as if they exist without the mental or the spiritual and the same challenge is experienced when the physical construction of reality is examined separately from the spiritual or mental. Physical phenomena are intrinsically without meaning as meanings are given by the mental or spiritual. Although a road or a car and a tree is/are located in space and time they do not have inherent significance and at a very least the meaning that a car has depends on the mental context in which it exists and on people's own interpretation informed by the mental. The material world is composed of physical objects which is external to the people but the character of which is donated or sponsored by the people's mind. Mental phenomena are purely and simply shared meanings including the meanings of tangible objects which are collectively constructed and then treated as if they are physical objects (Berger and Lucmann 1967: 76) The standard of reality is taken to be that of the physical world alone which in reality is not so without the mental or the spiritual. It is equally not helpful to simply indicate that everything is fundamental mental and leave it at that. In sociological studies people's actions

are described in a truthfully manner. The behaviourism theory which approaches people's behaviour as a response to some kind of stimulus is central the same way, it is contended that the physical reality is stimulated by the mental or spiritual and that the mental exist first and stimulate the physical realm later or thereafter (Bailey 1975: 8). From the dualism theoretical underpinning the state of the mind is determinant of the state of the State. Revolutions are waged by the mind and the mind is the first contact of the revolutionary conceptions before the manifestation of the physical as cited earlier herein. Without the mind conceiving a revolutionary stand, the world could be more at peace with itself and contrariwise all forms of revolutions can be clogged by the minds and not by threats in the physical realm. In essence the arguments raised by Tshikwatamba (2013: 13) in this writing leverage him to be a dualist than a monist.

The bible supports the dualism doctrine in that from its perspective battles are waged spiritually in the spiritual realm and the natural follows the spiritual dictates. These battles are neither waged *against* human beings but against the wicked spiritual forces in the heavenly world, the rulers, authorities, and cosmic powers of this Dark Age (Good News Bible—Today's English Version 2011: 832 through Ephesians 6: 12). Before an *against* standpoint is even established it is critical comprehending that these battles are not waged as well by flesh and blood as they are not against the same. The spiritual battles are waged in the spiritual realm knowing that the natural ultimately and visibly assumed the defeats and victories from the spiritual. The state of the State is not necessarily determined by the occurrence of things in the second appearance of the physical realm but by the first occurrence of the mental or spiritual. In order to effectively address or halt the manifesting revolutionary activities in the physical realm it is essential to connect with the first existence of things after which the second physical manifestation do align. In essence everything happens twice as much in the

mental or spiritual first and secondly in the physical. A house is also built twice firstly in its conceptual planning framework and secondly in the physical site. The conceptual planning framework or the mental-spiritual informs the composition, shape and structure of the physical. Revolutions waged against the regime of the government are waged first by the mind and what is evidently witnessed in the physical realm is the manifestation of what is mentally conceived. The secular revolutions are waged not against the government or the state machineries but against the regime and they are conceptualised in the mind first before the physical react, so it is the state of the mind that is determinant of the latter state of the State. The regime is the form of rule dealing with how political relations are carried out with the procedures and mechanisms of political exchanges. The idea of the State is associated primarily with the organisation of power and regime focuses on how State power is exercised and legitimated (Chazan et al. 1992: 39). In order to understand the nature of absolute fact, the mind or spiritual reality and its mode of consciousness serve as the solid premise. The mind represents the knowledge which is occupied with varied and manifold content. The spiritual or mind consciousness of an individual is distinct from the general substance and is self-contained sufficient spiritual reality. The self-contained and self-sufficient reality which is at once aware of being actual in the form of consciousness and presents itself to itself is the mind. The mind is the self of the actual consciousness to which it stands opposes or rather which appears over against itself as an objective actual world that has lost all senses of strangeness for the self just as the self has lost all sense of having a dependent or independent existence by itself. The mind is the immovable irreducible basis and the starting point for all physical actions. The purpose of the mind is to ideally implicate nature of all self-consciousness. The mind is unbending righteous self-sameness, self-identity, self-existence and self-determined and it is the

self-sacrificing soul of goodness the benevolent essential nature in which each fulfils own special work shredding the continuum of the universal substance and takes own share of it. It is the self-supporting absolutely real ultimate being since it is the one which contains sense experience and perceptions as well as understanding. In analysing its own self it holds fast by the moment of being a reality objective to itself and by abstraction eliminates the fact that this reality is its own self objectified, its own self existence. The mind is the immediate truth (Hegel and Baillie 1910: 431-433).

Within the notion of dualism, the conception of the revolution without the physical manifestation of the revolution is not the revolution in itself. There cannot be a report without the reporter. The body/person communicates the state of the mind of the revolutionists. The central questions regarding the mind and the body are just that of how they are related. No sooner does an attempt to answer it than an obligation arises to notice how heterogeneous and mixed are the phenomena that are classified as mental in contrast with those that are classified as physical. The mental and the physical are not exclusive of the other since the mental phenomena appear for instance to involve the use of energy and to exhibit casual properties. Also, there are enormous difficulties facing the various versions of the thesis pertaining the mind and the body/person. Since science itself is the achievement of the human mind and knowledge that is possessed by persons or creatures having minds and persons, the prospects of the thesis called materialism depend on a detailed consideration of the features called “minds and persons” in dualism terms. In any case it is difficult to justify ascribing such mental conditions as thoughts or emotions or reasons or hallucinations to mere physical bodies or indeed to congeries sub-atomic particles. In addition it is difficult to deny that mental states include prominently sentient (perceptions, sensations, images among others) as well as states of non-sentient or not

exclusively sentient awareness and experience (for instance thoughts, moods, emotions, wishes, and others) that cannot be construed merely as forms of behaviour or behavioural dispositions. A behavioural reading of the mind’s state—as that to perceive something is to be disposed to believe that something is the case would greatly strengthen a materialistic account, perhaps also those versions of that account that hold that mental states are identical with physical state. If the behavioural reading is rejected, difficulties arise for identity claims: the thesis that mental states can be analysed adequately in terms of purely behavioural dispositions, so called behaviourism (Margolis 2006: 204).

CURTAILING REVOLUTIONS

The common strategies used by the State to curtail revolutions are among others, declarations of the state of emergencies, arrests, killings, punishments, intimidations and torture. These measures are instigated in order to ferment terror hoping that the mind of the revolutionarists could think fear and inform the body to deactivate from the undulating revolution. The Universal Dictionary of the Readers Digest (1986: 559) enlightens that fear is a feeling of alarm or disquiet caused by the expectation of danger, pain, disaster, terror, dread, and or apprehension; an instance or manifestation of such a feeling; a state or the condition of alarm or dread; extreme reverence or awe as toward a supreme power; a ground for dread or apprehension and a possibility of danger that inspire fear so as to prevent or avoid unwanted actions, in this case the revolutionary actions. In the negative effects of fear on the mind and whether thoughts affect the physical body, it is detailed that the most forces known to man are not nuclear weapons; nor nature’s awesome wonders such as the might of an earthquake; the power of the sun or mastery of hurricane; but the thoughts and ideas of the mind in relation with fear. Thoughts of fear are as

ethereal as vapour and have profound effects on the mind and body. There are cases of people dying in their sleep of a frightening dream or nightmare and thoughts of fear have a great significance on the biochemistry of the physical body (Warren 2003: 10). The revolutionists are however not controlled by fear but by hope and aspiration of the future. The pattern of thinking in their minds is along the understanding that one does not put own hand in the fire because of fear but is because of the known factor that fire burns. Fear is not the reason why people avoid danger but minimum intelligence and common sense which the same might once more prompt people not to avoid perceived or real danger. The psychological condition of fear is in all material times not an instinctive shrinking back from danger or from any concrete and true immediate danger. In the circumstances of tension or vulnerability the mind does not think of pain and death as something that is happening, but of it as something that might happen and that it might happen also denote that it might not happen and the thought that it might not happen sustains the revolution than it curtails it. If one is identified with one's own mind and has lost touch with the power and the simplicity and fear of now that anxiety becomes a constant companion. As long as one is identified with the mind the ego runs one's life in this case propelling the revolution for total emancipation. Mind is not just a thought but emotions as well. Emotions ascend where mind and body converge and it is the body's reaction to one's mind or reflection of one's mind that is in the body. In any revolutionary struggle the presence of the security machineries of the State is meant to inspire fear and such a presence rather arise the emotions and fuel the revolutionary activism. An attack or a hostile thought creates a building up of energy in the body that is called danger. The body gets ready to fight in that the thought that one is being threatened physically or psychologically causes the body not to contract. Emotions cause changes in the biochemistry

of the body and the changes represent the physical or material aspect of the emotion. The more one is identified with one's mind and thinking the stronger the emotional energy charge will be and if one is cut off from the emotions, one will eventually experience them on a purely physical level as a physical problem or symptoms (Tolle 1999: 20-21, 35). The State tends to apply these life threatening strategies in dealing with revolutionists; aggressively throwing them into incarcerates as a punitive measure and to an extent of killing leaders and followers of the revolutionary movement. As implied earlier, the use of punishment to reduce the momentum and the gravity of revolution does not at all the times yield expected results. Although fear of punishment and actual punitive measures are expected to inhibit and even prevent revolutionary activism these factors might also elicit worse revolutionary commitment and activism. Aggression by the State in silencing the voices and actions of the revolutionaries does instigate counter aggressions from their minds. An aggressive punisher might at times serve as a model of aggression, worsening the situation the State might want to normalise. The extent to which aggression is inhibited is a function of the intensity of the aggressive impulses and concomitant feelings. The way in which an individual learns to handle aggression and the situation in which the people find themselves and the person confronting them relate and influence each other (Bergh and Theron 1999: 248).

The security machineries of the State apprehend the body hoping that the body feels pain and informs the mind to retreat. The mind might play innocence when the body is apprehended but it is the one that provides arguments pertaining the course of the revolution and the mind takes pleasure in doing so; arguments being the collections of statements whose truth or acceptability the argument tries to establish (Van Den Berg 2010: 38), logic reasons and justifications as well as defence when a revolutionary

appears in the judicial system of the State machinery. At the opening of the Defence Case in the Rivonia Trial Pretoria Supreme Court of South Africa, the first President of the democratic South Africa, Nelson Mandela the revolutionist (1964: 9) mentioned the following without any form of fear:

I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an idea which I hope to live for and to achieve. But if needs be, it is an idea for which I am prepared to die.

It can be deduced that fear occupied no place during the difficult times of Nelson Mandela even when the body was afflicted with pains. As a true revolutionist the mind reasons on behalf of the apprehended body in order to rescue it from pains and discomforts or pleurably afflict it more with pains and hardships. The body displays behavioural dispositions informed by the state of the mind. A mind is an arena in which a human perspective of beauty, joy, determination and retreat, happiness, peace and war are made, won and released (Geras 1986: 235). There is a substantial body of revolutionary literatures which exalt personal sacrifices for the revolution as the highest and the most honourable duty of a revolutionary cadre. Any involvement in a revolution has an impact on conception of the personal feelings given the overriding demands for sacrifices and loyalty to something greater than oneself (Suttner 2008: 138). The Every Day Life Bible of the amplified version (2009: 2007) stipulates that For God did not give us a spirit of timidity; of cowardice; of craven and cringing and fawning fear but He has given us the spirit of power, love, and of calm and discipline as well as self-control. The mind of the revolutionist is not governed by fear but the love of the people they wage the revolution with and for and in doing so they demonstrate discipline and self-control in order not to dispel the authenticity of their revolutionary determination. The mind continues with resilience

while pressurised to retreat by circumstances beyond the control of the body. It connects with the ideal future that is invisible from human sight and presents it in the present. It hears and sees the bright and unknown future and brings it from afar and makes it available in the present times as if it already exists while it still has to be achieved and the mind does these in order to encourage the continuation of the revolutionary activities. From the platform of civil rights movement, the 1963 fearless revolutionary festival of the oppressed mind took place in Washington DC and without fear of police brutality Martin Luther King Junior articulated the people's dream and cited the following among others:

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Somehow this situation can and will be changed. Let us not wallow in the valley of despair.

The mind holds on its soundness when intimidations, torture and killing are fermented by the government machinery to threaten the quest for victory and success for the revolutionists. The historical account of all revolutions that are waged by the people against the State with the State machineries threatening war, killing and torture, formidable lessons are that threatening the revolutionists does not hold the revolution back but sustains it. New strategies and tactics require to be sought in order to avoid mass killing of those waging revolutionary struggles against the State. War is the human slaughter industry (Sparg et al. 2001: 165) and the State responses to revolution require adapting strategies and tactics that ensure that the slaughter of humans does not occur. In any revolutionary activism waged by the minds against the State, the State emerges as the human slaughter and in the event that certain killing occurred from the adjacent

of the revolutionaries, such are incidental at the most while the ones of the State are purposeful.

POST REVOLUTION CONSTRUCTS

The last state of the revolution is known as "*Thermidor*" after the month of the French revolution calendar in which the terror ended. In a slow and uneven manner the society returns to normal after every revolution experienced so to say that the mind slows down its revolutionary activism. The new notions on how the people should live and relate with each other in the society develops and ideas on how to build a different future post a revolution era emerge. The revolutionary ideas are replaced with national interest and nation-building concepts and novel leaders emerge assuming that citizens are held equal and owing allegiance to a post-revolutionary formed State. A stronger State and an egalitarian ideology are the most durable legacies of revolution the anatomy being of a revolution having survived the passage of time (Venter and Johnston 1991: 221). The post-revolutionary transformative thinking is/are not the end in themselves as they are notably still driven to existence by the revolutionary mind, as it continues to revolutionise differently than it did during the first revolution that brought the contemporary post-revolutionary constructs. The development and interpretation of things emerge first in the mind of one or few individuals who pass over their thoughts to others; to provoke others to think the same way or to let them think along the same lines. Invariable their attentions as individuals are intensely concentrated upon the revolution-provoking solution or they are leaders who emerged from revolution ridden field but the revolution might have committed them less deeply than most of their contemporaries to the world view and rules determined by the old paradigms. The development of post-revolution leadership provokes competing paradigms as well, competing paradigms because of the incommensurability of the pre and

post-revolutionary emerging traditions. The proponents of competing paradigm often disagree about the list of problems and priorities of the post-revolutionary State. Their standards and definitions of societal challenges differ in that some might be concentrating on the post-revolutionary theory that explains the causes of the attractive forces of change whilst others simply note the existence of such forces. Within the new paradigms, older ways of doing things, new approaches and strategies fall into new relationships one with the other (Kuhn 1970: 146-149) or one against the other.

In the South African context, the post-revolutionary South African democratic State brought some sort of competing paradigms from the same ruling party, the African National Congress, competing paradigms that culminated into the formation of a number of new political parties, United Democratic Movements (UDM); Congress of the People (COPE) and the Economic Freedom Fighters (EFF) among others. The contestation brought by the mind (Smuts 1926: 257), reasoned that the ruling party, the African National Congress (ANC) has drifted from the stipulations of the Freedom Charter. In the newly formed political parties thus the mind continued with its rebellion, causing early leadership tensions that appear unnecessary but deemed necessary by the mind. The South African Freedom Charter had been instrumental in the South African revolution against apartheid, uniting Africans together not against the white minority but for their liberation too because the architects of apartheid and their sons and daughters were equally not free. Long before the primary objective of the revolution could even be realised, there were already competing forces inquiring on whom South Africa belongs to. It has been consequentially regarded as historical fallacy from the black conscious perspective that the preamble of the Freedom Charter states that South Africa belongs to all who live in it, black and white: the mind waged an intellectual revolution by further

reasoning that the preamble of the Freedom Charter denoted that South Africa belongs to the oppressor and the oppressed, robbers and the robbed and certain minds refused the incorporation of the clause in the Freedom Charter. The critical question was asked: Is it true that the indigenous Khoisan and African people were violently disposed of their land over centuries and that the 1910 Union of South Africa was founded amongst other things on this history? It has been asked: Does stolen goods belong to a thief who steals the goods from the rightful owner? The inclusion of this clause that "South Africa belongs to all who live in it, black and white" caused certain minds to negate the clause (Cronin and Suttner 1986: 26-27). Before the contemporary revolution could even realise its immediate primary objectives, so new paradigms and competing forces are indeed often formed by the mind and new approaches and strategies certainly fall into new relationships with each other. From the above analyses, it becomes clear that the end of the revolution is the beginning and the culmination of the other. Whilst it all seems well, some sorts or kinds of revolution might be looming from the pavement of the mind bringing fresh competing paradigms.

Whilst reference is made of post revolution constructs, it is consciously avoided to create an impression that a post-revolutionary construct is necessarily a "democratic order", for it may be an order of a different order, construct and kind. Democracy is not at all times a perfect form of government and even within the democratic framework there are many socio-political and economic challenges. A critical analysis on the challenges of establishing a democratic constitution in native lands is required because cutting and pasting western systems that have no relevance to African ways of living for example could prove demeaning at a shorter or longer terms. The increased power of the masses in democratic State culminates to a reliance on the State and exerts enormous demands on State resources and this further increases State interferences

and curtailing of individual liberty. In a sense, democracy could be undermining democracy in that it is based on the assumption that sovereignty of the State results in political wisdom or at least common sense; for the people are fundamentally sensible and careful of their interests. The concentration of sovereignty in the people is just as dangerous as the concentration of sovereignty in any other single person or group and even more likely to result in chaotic situations and scenarios (Heater 1964: 154-157) that are contended herein to lead to another form of a revolution before the primary objectives of the contemporary revolutions could even hold. To address the challenges of democracy in a post-revolutionary State, the State that desires to be democratic should not only desire a democratic order but should first determine whether it is direct, representative, pluralistic, social, participatory, consociational, liberal or populist democracy (Cloete 1993: 4-5) that is suitable for its social and economic conditions. In African societies, not all of these types or the combinations of some with others could be suitable. A special kind of the democratic order is required in African States different from the ones practised in the west and in his architects of poverty Mbeki (2009: 151) attests that Africa needs a new democracy interpreted to be a contextual democracy relevant to Africa's socio-economic conditions. African nations that commonly take the western democratic systems belong to the school of thought advocating that forms of government are not a matter of choice, but they are adopted as they are found. Governments cannot be constructed by premeditated designs. Whatever the system of government could be, certain requirements are to be satisfied that the people to whom the form of government is intended are willing to accept it or at least not so unwilling as to oppose an insurmountable obstacles to its establishment. The people must be willing and be able to do what is necessary to keep the established government standing and they should be willing and

be able to “do” what it requires of them to enable that the government fulfils its purposes. To “do” is to be understood as including forbearances as well as acts. The people must be capable of fulfilling the actions and the conditions of self-restraint which are necessary either for keeping the established polity or for enabling it to achieve the ends. The failure of any of these conditions renders a form of government unsuitable whatever favourable promise it might otherwise hold (Lindsay 1962: 177).

A meaningful revolution does not only bring leadership changes but political, economic and social development. A revolution that only brings new political parties and new faces of government without social changes resembles a defeat of the revolutionary aspirations. A social revolution such as the Great October Revolution of 1917 changed both the structure and superstructure of the old formation and created new socio-economic formation. Firstly, the revolution could be political: putting political power and the control of the State machinery in the hands of the revolutionary classes. Secondly the revolution could be economic changing the relations of productions which are property relations. Thirdly, the revolution could be social: changing the system of government including army and the police. A revolution which transfers power from one socio-economic group of people to another but which does not change the structure is a political revolution. The old forces of productions and relations of production in essence remain the same under the new government. Divisions between classes, employers and workers, property owners and the propertyless persist and may even grow stronger and more pronounced, under the new post revolution regime culminating into another revolution. In overall a social revolution changes the whole society: a political revolution changes only the superstructure or part of the superstructure (Sparg et al. 2001: 159) thus a social revolution is encompassing. An ideal type post-revolutionary construct has one sided

accentuation by the synthesis of great many diffuse and more or less present and occasionally absent concrete individual phenomena which are arranged into a unified analytical construct. In its conceptual purity this mental construct cannot be found anywhere in reality. The ideal constructs are utilised to unravel and explain a variety of actual historical situations. In the mechanisms of change and adjustment to change, a thorough analysis of the social changes accompanying economic development would require ambitious theoretical schemes and a vast quantity of comparative data. The structural differentiation or the establishment of more autonomous social units is ideal type structural changes that are critical in most of the post-revolutionary constructs. Integration which changes its character as the old social order is made obsolete by the process of differentiation. Social disturbances, mass hysteria, outbursts of violence, religious and political movements which reflect uneven advances of differentiation and integration respectively are expected to show some form of variations. The sources of variations in the ideal patterns of pressure and change are contextual to historical factors and the level of the development of a country that has just experienced the revolutionary reactions (Smelser 1971: 27-29) and the mind should bring all these ideals. In the South African context, it could be observed once more that post revolution order was more of a democratic order which brought political solutions or a political solution which brought a democratic order but could not at the most hold the economic, societal and moral issues. The majority of the South Africans are not maximising the benefits of economic freedom as if another economic revolution is required whilst the democratic political revolution should have been holistic if the pursuit was from the premise of an overhaul social revolution. The majority of South Africans still operate on dual economy systems, the first and the second economy with the previously disadvantaged operating from the second economy and surviving from the left overs of

the first economy. The reason being that the market economy which encompasses both the first and the second economy is unable to solve the challenges of poverty, unemployment and underdevelopment that characterises the second economy (Turok 2008: 179).

CONCLUSIONS

From the foregoing discussions the state of the mind is factorial of the state of the State in a revolutionary state and such a state of the mind is determinant in other human behavioural manifestations beyond the revolutionary depiction. The terminological disposition and application illuminated spacious differences between the Society, State, Nation-State. The state of the State varies from the perspectives of the application of special symbols and inherent properties. The dualistic perspective of the existence of things concluded that revolutions are waged by the minds and manifest in the physical realm through the body form. The way in which States often respond to revolutionary activities for curtailment requires to be re-examined in order to preserve human existence. The post-revolutionary constructs are ultimately desirable to be all encompassing to maximise political, societal and economic benefits with contextual ingredients applicable to specific local environment. Revolutions are rather not encouraged but merely written about and their inevitable occurrences should be avoided at all times or be pursued transformational than revolutionary.

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Application of Game Theory in Social Science

Saeed Seyed Agha Banihashemi^a

Abstract

Game theory is a tool for making decision for all scientists which it can predict the future. So many times, not only in professional life but in private life game theory can help people to make best decision. What make this article different with other game theory article is that it has written for arts science which they are not so much fluent in maths. The object of this article is to demonstrate the possibilities of game theory as an instrument for study of social science. The approach used to describe elementary games theoretic models as an integral part of social science with a collection of example to understand subject better. This paper addresses to theoreticians and practitioners of social science not particularly versed in game theory, rather than to those who are fluent in its mathematical language and intricacies.

Keywords

Game theory, social science, application

Social science of game theory just as a microeconomic theory has sometimes been said to be applied branch of calculus.

The following examples present a simplified application of game theory. These provide an opportunity to describe the main steps needed to construct a game theoretical model of real events, and also to elaborate on some of the contributions that game theory can make to the study of social science. Readers must know about that target of this article is to avoid from complex mathematical calculation and with a large number of examples to help readers to be skilled to give number to social science events. To be successful in reaching this target. Article will start with a simple example which all the people have done in their childhood (see Table 1).

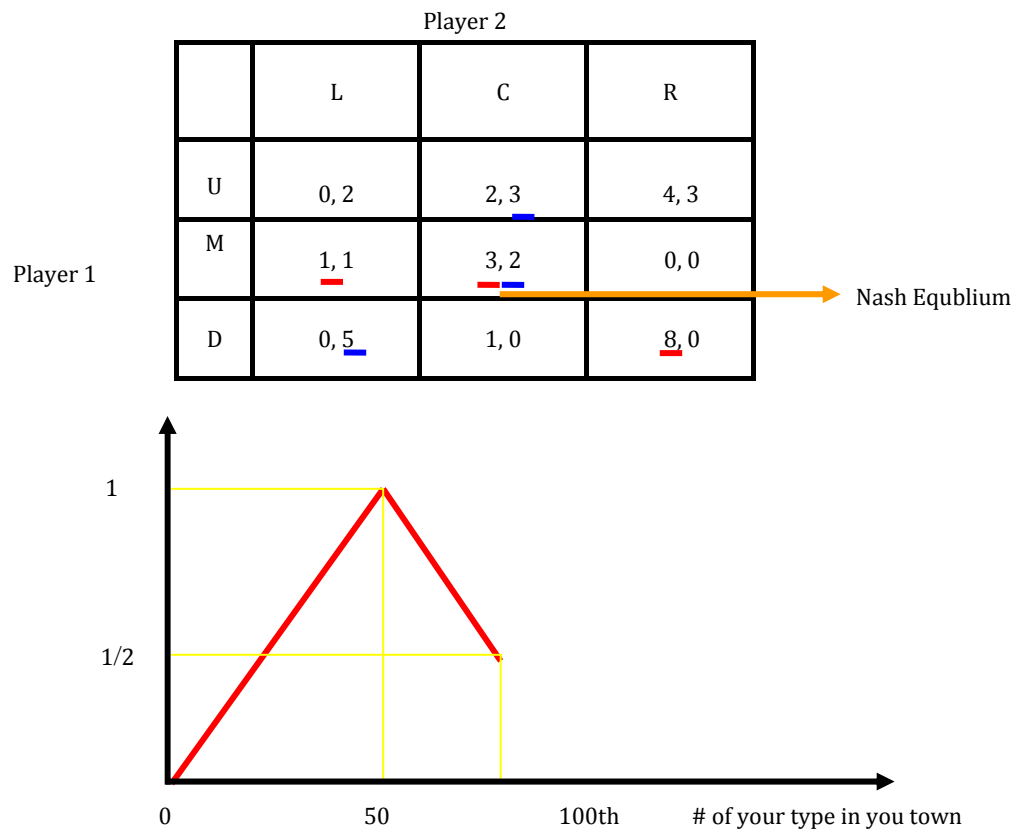
Now going to assume that there are two types of people in the world. So, there's two types of people, and these types of people are tall and short. Two types of city East and West. The idea here is that people are going to choose where they live. Please assume there are 100,000 of each type of person. Assume that each

town holds 100,000 people. These are fairly big towns (see Figure 1). So, the players in this game are going to be the people, 200,000 tall people and 200,000 short people. So actually, you're going to be the players in this game. The strategies are going to be a choice of whether you choose East or West. So these are the players and these are going to end up being the strategies. Each one is going to choose which town do I want to live in? The East Town or the West Town? So, as usual, what are missing are the payoffs. Here's the payoff picture, and it's a little complicated. So, on the horizontal axis, the author is going to put the number of people of your type in the town you end up in. So on the horizontal axis is the number of your type in your town. So the most this could possibly be is 100,000 because that would say everybody is the

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Table 1. Rock, Paper, Scissor**Figure 1.** Location Model. (Note: Strategies—two towns E and W; Player— two types of model T and S).

same type as you in the town and the lowest it could possibly be is 0 because that would say that everyone in the town except for you is of the other type. Is that right?

This is going to be your payoff. This is going to be utility—the payoff of yours. Please assume this is Type X, it doesn't really matter. Assume this is the tall type payoff which is going to be symmetric for the other type as well. So the payoffs are going to look like this. if you are a minority of 1 in your town, everyone else is of the other type, you get a payoff of 0. If you are in the majority, and in fact, everyone in your town is of the same type then you get a payoff of a 1/2. If it's the case that everyone in your town—sorry, if it's the case that your town is exactly mixed, so half of your town is tall and half of your

town are short, then you get a payoff of 1. So if it's the case that 50,000 of the people in the town are your type and 50,000 are the other type, then you get the highest possible payoff which is 1.

What are the equilibrium here? So what's equilibrium of this game? It's a pretty simple game. It has lots of people, two choices per person.

If you were to put exactly 50/50 then that would be equilibrium. It turns out that, one town has 5% more short people and the other town has 5% more tall people, then in some sense, it is in trouble already. We haven't gone very far from this nice equilibrium but already we're in trouble because now all of the short people are going to prefer East Town and all of the tall people are going to prefer West Town. In a few moves it is very quickly going to be back at

segregation again. It's not stable in the sense that if we were a little bit off we're going to go a long way off. Again, the author is not being formal here but the informal idea he thinks is important.

Conversely, those segregated equilibrium, because they were strict equilibrium, as the gentleman over there was pointing out, they're already pretty stable. If one starts close to 100% short people in East and close to 100% tall people in West and then one moves it a little bit away, so force you to—reallocate a few people and then let you play, claim you'll go back to that equilibrium. Is that right? So, the equilibrium that is integrated here, it is an equilibrium, it's only a weak equilibrium and it's not very stable in some sense. Whereas, the segregated equilibrium, it is clearly strict equilibrium and it is stable.

Please put some of this down on the board now, partly because it feels weird for person being out there, even if it doesn't for you. So, one has got this several equilibrium here; one has got at least three and come back and talked about whether there are others in a minute. One has got at least three equilibrium, two of them are segregated. So the Nash Equilibrium in this game—we have two segregated Nash Equilibrium and these correspond to tall in East and short in West and vice versa. We had a separate one which was an integrated one which was roughly half of each in each town. So there are at least three equilibrium here, although the two segregated ones are kind of the same, and one argued that these segregated equilibrium were in some sense stable and they were strict equilibrium in the sense that you strictly preferred not to deviate.

If every one select one city then one was going to randomize people.

So, there is actually a third equilibrium which is all—there are two of these course—so all choose the same town and get randomized. This equilibrium, sounds like something one might see in society, and this one's certainly worth talking about, it seems a natural part of the game. This equilibrium seems to have nothing to do with anything that's really in the

world. It's just arising from a particular detail the author threw into the model at the end to make things add up.

Please suppose that the monetary payoffs for players 1 and 2 respectively depend on their actions as follows (see Table 2).

If these monetary payoffs can be identified with utility payoffs (that is, if the Players are risk tzcutoff), then this game has a unique randomized equilibrium in which player 1 chooses C with probability $1/6$ and player 2 independently chooses A with probability $1/2$.

However, Tullock objects that the players are probably averse risk. In this case, player 1 would prefer a 50-50 gamble between $-\$I$ and $+\$I$ to a 50-50 gamble between $-\$5$ and $+\$5$, and so player 1's best response to 2's randomized strategy would be to choose D for sure. Of course, this argument is not an objection to game theory per se but is only a call for a second model, in which risk aversion is taken into account.

To keep things simple, let us suppose that the each player has essentially linear utility for monetary payoffs between $-\$1$ and $\$5$, but risk aversion may substantially decrease his utility for $-\$5$. So when a person translates pay a proper von Neumann Morgenstern utility scale he may following representation (see Table 3).

Where x is player 1's utility for $-\$5$ and y is player 2's utility for $-\$5$. Risk aversion implies that $x < -5$ and $y < -5$. Of course this game is not longer zero sum, but modern game theory dose not require any restriction to zero—sum games. If x and y are common know ledges, then game has unique

Randomized equilibrium in which player 1 chose C with probability $2/(7-y)$ and player 2 independently chose A with probability $(1-x)/(7-x)$. Notice that these probabilities are $1/6$ and $1/2$ respectively when $x = -5 = y$, and they approach 0 and 1, respectively, as x and y go to $-\infty$. For any value of the pair (x, y) , the equilibrium leaves each player exactly indifferent

Table 2. Income Matrix (1)

		Player 2's action	
		A	B
Player 1's action	C	[—] \$5, -\$5	[—] -\$5, \$5
	D	[—] -\$1, \$1	[—] \$1, -\$1

Table 3. Income Matrix (2)

		Player 2's action	
		A	B
Player 1's action	C	5, y	x , 5
	D	-1, 1	1, -1

between his two options, so that he is willing to leave his decision to chance. For example when $x = -7.5$

$$((1-x)/(7-x)) (5) + [6/(7-x)](x) = .5862 (5) + .4138 (-7.5) = -.1724$$

$$((1-x)/(7-x)) (-1) + [6/(7-x)] (1) = .5862 (-1) + .4138 (1) = -.1724$$

So player 1 gets the same expected utility from C as from D in equilibrium. Notice that his expected monetary payoff is greater from choosing C (because player 2 has a probability of choosing A that is more than 1/2), but the risk is also greater from choosing C. Player 1's risk aversion, as expressed by his utility function, is such that these differences between C and D. so player 1 is willing to randomize as the equilibrium requires. However risk aversion is a matter of personal preferences and so it is very likely that the players have some uncertainty about each other's risk aversion.

This warfare game helps government to solve bad

social phenomenon of begging this game advice which strategy is better to face this phenomenon (see Table 4).

One can consider that there is not Nash Equilibrium. He can understand best strategy for government when the beggar decides to work is supporting. When they decide to begging is unsporting.

Man and women decided to go to garden with trees of apple and peach in game theory can suggest which decision is better for them to be happy which one can show in following table (see Table 5).

In this game man is interested in the apple tree and woman like the peach tree. Look to pay matrix result, show that in this game has Nash Equilibrium which means it is better man and woman be with together. Question is we have two Nash Equilibrium which one is better? By mixed Nash Equilibrium one can find best strategy as follow:

To find NE q using Man payoff

Table 4. The Warfare Game

Government		Working	Begging
x	Support	3, 2	-1, 3
$1-x$	Unsupport	-1, 1	0, 0
		y	$1-y$

Nash Equilibrium

Table 5. Battle of Couple

		Apple	Peach	
Man	Apple	2, 1	0, 0	p
	Peach	0, 0	1, 2	$1-p$
		q	$1-q$	

$$\left. \begin{array}{l} \text{Man, apple} : 2q + 0(1-q) \\ \text{Peach} : 0q + 1(1-q) \end{array} \right\}$$

$$\Rightarrow 2q = 1(1-q) \Rightarrow q = 2/3$$

To find Nash equilibrium of p using woman payoff

$$\left. \begin{array}{l} \text{apple} \rightarrow 1p + 0(1-p) \\ \text{peach} \rightarrow 0p + 2(1-p) \end{array} \right\}$$

$$\Rightarrow 1p = 2(1-p) \Rightarrow p = 2/3$$

Woman

$P = 2/3$ is BR for man :

$$\left. \begin{array}{l} \text{apple} \rightarrow 2(1/3) + 0(2/3) \\ \text{peach} \rightarrow 0(1/3) + 1(2/3) \end{array} \right\} = 2/3$$

Man

$$p \rightarrow 2/3[2/3] + 1/3[2/3] = 2/3$$

No strictly profitable pure deviation either

$$NE = [(2/3, 1/3), (1/3, 2/3)] \rightarrow$$

$$[Man\ 2/3, woman\ 2/3]$$

Payoffs is low because they fail to meet sometimes.

$$\text{Prob (meet)} = \left[\frac{2}{3} \frac{1}{3} + \frac{1}{3} \frac{2}{3} \right] = \frac{4}{9}$$

People know that in each country steering of car is left or right in this example they consider which one is better for society?

One can check that NE is on (L, L) and (R, R) but again he can see that (L, L) is better for all countries (see Table 6).

Next example is about traffic light game (see Table 7).

If driver is one side and police in another side, of the game.

CONCLUSIONS

This article showed that how with low mathematics one can understand game theory and use it in social science to make best decision in and also private and to predict the future.

Table 6. Pay off Matrix

		Country 2	
		L	R
Country 1	L	<u>2</u> , <u>2</u>	0, <u>0</u>
	R	0, <u>0</u>	<u>1</u> , <u>1</u>

Table 7. Traffic Light

		Driver 2	
		Obey	Disobey
Driver 1	Obey	d	d+D
	Disobey	0	D

Note: d—delay, D—congestion.

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